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A NEW VERSION

OF

THE BOOK OF JOB;

WITH

EXPOSITORY NOTES,

AND

AN INTRODUCTION, ON THE SPIRIT, COMPOSITION, AND AUTHOR OF THE BOOK;

BY

D. FRIEDRICH WILHELM CARL UMBREIT,
PROF. OF THEOLOGY IN HEIDELBERG.

TRANSLATED FROM THE GERMAN,

BY

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INTRODUCTION.

I. *On the Genius and Form of the Book.*

THE vain and perishable nature of earthly things led the Preacher Solomon to consider this question, so important to the interests of man, "What is, under the sun, the chief and most enduring good?" His anxious, but fruitless search for an answer caused a mental struggle, in which daring reason viewing the strongest outlines of naked truth, opposed the sharp disparities of life to the faith which commands implicit confidence in God. But at length he acquiesced, with submission, in the unalterable decrees of Omnipotent Wisdom.

In the Book of Job, we find that a still more important question suggested itself to the mind of the Sage: "How comes experience to teach us, that the pious are often tried by suffering, while the wicked revel in the fulness of prosperity?" Hence arose

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with increased violence a mental struggle between faith, which asserted the Divine justice — and reason, aided by a fertile fancy, which hesitated not to reproach the Almighty with the evils incident to mortality. At length the conflict was ended by a free confession of his limited capacity, and an endeavour to obtain the repose with which faith rewards a confiding soul. Excited by conscious freedom, this son of earth, a philosophic Titan, boasts that he will scale the height where the Godhead is enthroned in sacred obscurity, and tear from thence the veil which conceals him from mortal gaze. But he is repelled by Omnipotent love, which, instead of crushing him with the mighty thunderbolt, raises in mercy its high and holy voice, which teaches the unfathomable depth of Divine wisdom, and the modest humility befitting a creature so ignorant as man. The consideration of the Mosaic doctrine, to which the origin of the Book of Job may be traced, will explain why the suffering often endured by the pious, so powerfully affected the mind of the Sage.

The holy covenant, on which the religious and civil polity of the Jewish nation was so gloriously founded, had been ratified with

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Moses by the Deity, considered less as the Creator and Lord of the Universe, than as the Supreme Judge, ruling, by his justice, that which his power had called into existence. The successive Governors of this consecrated state were the vicegerents of the Heavenly King — the favoured administrators of the law, which the finger of the Lord had engraved, amid thunder and lightning, on tables of stone. But that the sanctity of this law might be preserved inviolate from the ruinous effects of human corruption, and that its influence over the minds of the people might continue, there was no period, even after the removal of the Great Legislator, without a succession of divinely-inspired interpreters, who, as Prophets and Seers, announced prosperity to the obedient, and adversity to the disobedient, and exerted indefatigable zeal in keeping King, Priests, and people, under subjection to the commands of God. A consideration of the fundamental character of the Hebrew polity, brings to our view the full accomplishment of the economy of heavenly justice upon earth. The doctrine of strict retribution flowed from the principles of the Jewish theocracy, which inculcated the inse-

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parable connection between the fulfilment or neglect of the Divine law, and the good or evil fortune by which human life is chequered. This idea of Divine justice, uniting religious hope with moral action, enters essentially into all the Mosaïc doctrines; it is illustrated in the inspired strains of Hebrew poetry, and it forms the principle of the history of the Old Testament, no less than the root of its philosophy, which alone concerns us in our present enquiry.

Without entering upon a criticism of the Proverbs of Solomon, we may remark, that they take for granted the doctrine of Divine retribution, assert the connection between virtue and prosperity, crime and misfortune, and are full of striking pictures and similes of the blessings which crown the good, and the misery which is incurred by the wicked. In opposition to the generally received doctrines of his time, the bold spirit of Job combats these sentiments, which appear to have existed as proverbs in the mouths of the people.

Experience is often at variance with the first Psalm; for we sometimes see the godless flourishing like a green tree by the water

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fountains, while the storms of misfortune toss the pious and just to and fro like chaff before the wind. The Christian, who is called to witness so cruel a disparity, derives comfort from the certainty which his religion holds out of a righteous compensation after death. And in the firm confidence of an eternal retribution, thousands are enabled to bear the most bitter suffering with calmness and joy. But let us consider the situation of a Hebrew deprived of the consolation of this belief, who, with a pure heart unconscious of blame, and a clear understanding, finds himself oppressed with accumulated misery, and surrounded, instead of sympathizing friends, by upbraiders entrenched behind a doctrine which teaches, that "as a man lives, so he fares;" and then we may imagine the greatness of the shock which the mind of Job must have experienced. The doctrine of a retribution bounded by this life, does not indeed necessarily flow from the spirit of the Hebrew theocracy when rightly understood; yet the contents of our book clearly mark a distinction between the immortality of the Old Testament, viz. a continued existence after death, and a belief in the future retribution.

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of human actions. For, while we can trace the former depicted in the joyless colouring of a dark and dreamy realm of the dead, the absence of the latter is in strict accordance with the philosophic spirit of our Author. The retrospect of the joys of the sunny earth, and the apprehension of the cold stiffening of death in the region of the shades, contribute no less than the violence of mental suffering and bodily torment, to give force to the words with which Job expresses his terrible grief. Hence the failure of the well-meant endeavour of some theologians, who incur the risk of destroying the strength of the book, in their eager search for proof of belief in a future judgment. Although we gladly admit that in the idea of Almighty wisdom, which exercises a consoling influence at the end of the book, there exists the germ of the pure doctrine of immortality, from the development of which the mind may derive the most inspiring hope.

If, for the sake of illustration, we compare our book with the Preacher, we shall find that the former monument of the philosophic spirit of the ancient Hebrews surpasses the latter, as much in the excellence of its external structure, as in inward worth. In the

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Preacher, the mental struggle between faith and reason is expressed at first in an argumentative dialogue, which is concluded by one harmonious voice; while the Sage in Job has not given utterance to his contending emotions through the medium of a single person, but has made an ingenious allotment of different parts to many. But a knowledge of the entire plan of the work must precede an attempt to develope this admirable apportionment.

A desire to express emotions powerfully affecting the mind of the pious sage, gave birth to this poem, which, although founded on a tradition extant among his people, received its form from a poet's license, and fitting adornment from his luxuriant fancy.

There* lived in the land of Uz, in the

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* The question, Did Job really live, and was he a man celebrated on account of his virtue, prosperity, misfortunes, and patience? differs widely from an enquiry as to whether he actually said and did all that is related of him in our book. We have no reason to doubt the former, while it seems scarcely necessary, in the present day, to take much pains to disprove the latter. The mention of Job by Ezekiel, together with Noah and Daniel,

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north of Arabia, a man named Job, renowned throughout the East for piety and probity, as well as for the divine blessing which rested on his house. He was, however, hurled from the pinnacle of prosperity to the most abject misery; for his wealth, which consisted in flocks, herds, and servants, was suddenly spoiled by robbers, and by fire from Hea-

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as an example of patience, proves no more than that (on a supposition that the book of this prophet is older than that of Job), a tradition was extant concerning him as a man renowned for piety and virtue, *Ezek.* xiv. 4, 20; while the testimony afforded by Tobit and Saint James is unquestionably derived from their acquaintance with this book; *Tobit*, ii. 12; *St. James*, v. 12. The genealogical register which Peschito mentions at the end of the book of Job, according to which he was the son of Karas, a descendant of Esau, and one and the same person with Jobab, king of Edom, was regarded with suspicion by several Greek and Latin fathers of the church, and also by Frederick Spanheim, in his *Hist. Jobi*, ch. v. In what relates to the picture of Job's domestic economy, there is nothing unworthy of the condition of an ancient Prince of Edom, as Bernstein maintains. Vide *Beil and Tschirner's Analecta Theologica*, 1st b. The grave of Job, which is shewn at no less than six different places in the East, can only afford indefinite proof of his historical existence.

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ven; while, in the midst of the joyous festivity of a family banquet, all his children were buried beneath the ruins of the house, stricken by the wind of the desert. The cause of this sudden and terrible reverse was as follows:—One day the angels were assembled round Jehovah's throne, awaiting his commands, when Satan appeared among them, on his return from wandering over the face of the earth. The Lord of the Universe enquired, whether he had remarked his servant Job; and then so strongly eulogised this incomparably pious and devoted man, that the malevolent spirit was moved to ascribe Job's piety and righteousness to selfish views, because of the rich reward which these qualities had found in the abundant blessings with which God had loaded him; but were he deprived of his possessions, his allegiance would speedily be turned into disaffection. To prove his servant's fidelity, the Supreme Being gave Satan full power over him, only prohibiting the infliction of personal injury. Thus the accumulated ruin of one day was the cruel work of this evil spirit, who was however deprived of his expected triumph; for, in the midst of misery, the mind of Job was com-

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posed and resigned to God, against whom he did not presume to raise the slightest murmur.

But harder trials still awaited him. Satan appeared once more in the midst of an assembly of celestial spirits before the Throne of the Eternal, and by his infernal arts he obtained a new and extended commission to try Job. He was now permitted to attack the person of the sufferer, though restrained from the infliction of deadly injury; and Job was soon covered from head to foot with venomous ulcers.* Yet the cruelly tormented man continued to bear his agonies with invincible

* The nature of Job's complaint has been a subject of dispute. The older commentators imagine the diseases by which he was attacked to have been very numerous, and Pineda reckons thirty different kinds of them. Indeed, Chrysostom supposes Job to have been assailed by every disease to which human nature is liable. The greater number of fathers of the church mention leprosy, and according to more recent investigations, supported by the opinion of learned physicians, it appears to have been the most dangerous description of leprosy, Elephantiasis, which chiefly prevails in Egypt, and is mentioned in Deuteronomy, xxviii. 27, under the name of שְׁחִין מִצְרַיִם.

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patience, and met with grave rebuke the rash presumption of his wife, who reproached him on account of his enduring piety: "Shall we receive good at the hand of the Lord, and shall we not also receive evil?" Upon hearing of Job's terrible calamity, three of his friends left their distant homes to pay him a visit of condolence; and the grief which had been so long repressed in mournful silence, now burst with the greater violence from the troubled breast of the sufferer, and despairing curses against his tormented life flowed from his lips, in the course of an animated dialogue between him and his sympathizing visitors. These friends, scandalized at such expressions from one whom they had ever regarded as a model of resigned composure in himself, and of mild encouragement to patience in others, suddenly exchanged the task of consolation for that of censure, while they endeavoured to lead Job to a silent endurance of his calamity. In the contest which followed, the friends exhorted the sufferer to composure, by hinting that patient endurance was the dutiful part of one from whom God's unchangeable justice exacted retribution for past sin; while they held out the cheering hope of

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certain amelioration of his melancholy fate, as a consequence of sincere confession, self-accusation, and humble prayer; — until, at length, provoked by his continued protestations of innocence, and irritated by his resistance to their admonitions, they adduce, as decisive against him, this axiom of religion: "The justice of God invariably rewards him who does his will, but punishes the disobedient." Hence they drew a harsh but obvious conclusion concerning the necessity of Job's sufferings, while his misery was aggravated by the inhumanity of those from whom he had expected tender sympathy; and he obstinately persisted in the assertion of his innocence, bitterly complaining of the sorrowful lot of humanity, and the dark and uncertain connection between man and the Supreme power.

The violence of the debate increased; and while his friends perseveringly drew, with varied imagery, the picture of a sinner hurled from the splendour of prosperity to the abyss of misery, the grievously afflicted sufferer, with death and annihilation in view, repeatedly expressed his earnest wish that God himself would set his cruelly doubted innocence

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in the clearest light, before he should descend to the place from whence there is no return. After much argument, Job attempted to solve the difficulty, and contended, with powerful eloquence, that God, in sending misfortune, might have reasons concealed in the councils of unfathomable wisdom, and that it was rash and unjust to judge him to be a sinner, because he was a sufferer. The disputants were silenced, and the ill-appreciated Job maintained the vantage-ground, after a graphic comparison between his unmerited misery and former happiness, and a solemn prayer to God that, as Supreme Judge, he would openly testify his innccence.

A fresh antagonist now appeared — a conceited overbearing youth, who had joined the friends during the course of the dispute, and was displeased at their defeat. Yet, notwithstanding his assumption of matchless wisdom, his eloquence served merely to place what his friends had attempted to prove in a different point of view, without giving a new turn to the argument. When lo! according to Job's most anxious desire, the Supreme Judge of the Universe appeared, and unravelled, with decisive hand, the perplexed thread of

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the argument. With irresistible power, he reproved the contending mortals for their shortsighted views of the depths of celestial wisdom, and he blamed even the tenor of the language of Job. But, on his imploring pardon, the Almighty exhibits him in the light of his righteousness to the mortified friends, whose method of defending his supreme justice was still more displeasing to him than even the bitter complaints of an unfortunate, whom he now restored to double his former prosperity.

Thus the history of the hard but salutary trial, which the divine wisdom inflicted on Job's enduring piety, is given by our Sage as the result, so strengthening to his faith, of the doubts which had long perplexed him in his enquiries concerning the temporal sufferings of the righteous. And whether we regard the work as entirely imaginative, or, which is more probable, as an ancient tradition suitably adorned, it could not fail, even in the form of a simple, but powerfully written poem, to produce the desired effect, of instruction and consolation. But that he might display, in its broadest outline, the philosophic doubter's mental struggle, our sage

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transfers it to the hero of his story, and, introducing Job immediately on the scene, as the author of the Preacher does Solomon, he embodies, in a descriptive dialogue, the doubts which perplexed his own mind. The contrivance of our work, however, greatly surpasses that of the Preacher; for Job is not, like Solomon, represented as the sole interpreter of thoughts, which are agitated and divided by the strife of contradictory doubts, but appears as the assertor of a fundamental principle against a host of opponents. While Job claimed the right of freedom of thought against the partial axioms of established doctrines, his friends opposed him with angry words in vehement support of generally received principles; and we cannot fail to admire the art with which the author of this well-devised dialogue enhances the superiority of philosophic argument over a cold and narrow assertion of doctrine. For the three, to whom is allotted the attack upon the freedom of judgment inherent in the human mind, and whose reiterated arguments flow on in broad and uniform periods, are altogether vanquished by the cruelly tormented Job, in spite of the efforts of a fourth champion, who steps in to their aid; and the

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testimony of the Divinity himself, who, at the end of the contest, impresses the seal of incontrovertible truth upon Job's justification, proves that he owed his victory to the superior force of his mind. According to the admirably contrived plan which the elevated genius of the work exhibits, the unexpected accession of a fourth opponent, Elihu,* seems

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* Doubt has been thrown, by recent critics, upon the genuineness of Elihu's speeches; *De Wette, in Beytrag zur Characteristik des Hebraismus; Stuhlmann, in his translation of Job; Bernstein, in his above-mentioned treatise; Ewald, in Theol. Studien.* Since De Wette, in the most recent edition of his Introduction to the Old Testament, has repeated his rejection of the speeches of Elihu, it is my duty to throw some light upon the reasons adduced by him. — *Objection* 1. "The speeches of Elihu are heavy, discursive, elaborate, and dark, both in meaning and in expression, and differ, as well in general style as in minute particulars, from the prior and undoubtedly genuine parts of the book." — *Answer.* The same objection would apply to the other opponents of Job, whose genuineness has never been questioned; and if the peculiarities of Elihu's language are especially remarkable, we must remember that the young antagonist is described as a conceited babbler (ch. xxxii. & xxxiii.) whom the author places in a ridiculous point of view (ch. xxxii. 19, 20, & xxxiii. 2.) His expres-

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to be not less appropriate than the introduction of the Almighty himself, after Job had

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sions are made to harmonize with a character full of talent, but mystified by juvenile presumption, which imparts to them a certain mannerism. — *Objection 2.* " They destroy the force of the speeches of Job and Jehovah, obscure the opposition in which these mutually stand, and partly anticipate the substance of the latter." — *Answer.* This destructive influence cannot, however, be justly ascribed to an arrogant loquacity, whose empty abundance of words stands in such contrast to the powerful expressions of Job and the lofty accents of the Divinity, as greatly tends to the development of the work. The dissimilarity between the speeches of Job and the Almighty is not so great as has been supposed. And, finally, Job himself, in the 28th chapter, may be more justly accused of anticipating the concluding words of God than Elihu; so that the hitherto unquestioned authenticity of that portion of the book might with greater shew of reason be contested. — *Objection 3.* " The assertions of Job are therein misunderstood and confused, which could be laid justly to the charge only of one who was not the author of the rest of the book." — *Answer.* But Job's other opponents misunderstood him quite as much; and if Elihu confuses his former assertions, it is no more than might be expected from so misty and perplexed a disputant, while many of his misinterpretations must be regarded as the chicanery of argument. —

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been led to discover the true cause of his sufferings, in the mysterious dealings of heavenly wisdom. The Divine Being afforded full con-

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Objection 4. "Job replies not." — *Answer.* Elihu advances nothing new, and silent contempt is the prater's reward. — *Objection* 5. "Job is therein named." — *Answer.* The weakest of all arguments! Eliphaz, Bildad, or Zophar, might have named him. Elihu's having done so may be attributed to peculiarity of manner. — *Objection* 6. "The prologue and epilogue make no mention of Elihu." — *Answer.* But ch. xxxii. v. 2–6 introduces him distinctly; and v. 4 informs us of his having already joined the disputants, and of the reason why he only then began to speak. It would not have been expedient to announce his name in the prologue, since at first he takes no part in the argument: he bursts upon the conflict already terminated, and as if to interest us the more, from our hearing of him then for the first time. He is not named in the epilogue for the same reason, that Job does not honour him with an answer. In our vindication of the speeches of Elihu as genuine, we agree with *Bertholdt, in his Introduct. Part* 5; *and with Jahn, in his Introduct.* Some of the older theologians think, that they cannot sufficiently praise the beauty and the decisive strength of Elihu's arguments. Among more modern writers, Kern is of this sentiment, and thinks that his speech was preparatory and introductory to that of Jehovah.

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firmation to the truths already spoken by Job, and at the same time administered salutary reproof to him, on account of his too strongly expressed animadversions on eternal justice, while he passed a severe censure on his harsh and pitiless friends. His presence at the termination of the argument was also necessary, in order to bestow upon Job much more than a restitution of his early prosperity. The individual characters are pourtrayed with studied accuracy. Job, like a hero armed with the shield of conscious integrity, contends as well against the desolating attacks of Omnipotence, as against the arguments unsanctioned by Divine authority, which are adduced in its support. Amid the overwhelming pain of wounds, inflicted upon him by God and man, he darts the pointed arrows of argument against heaven and earth. In vain do his opponents seek to defend the celestial throne from his attacks, with a strong fortification of doctrine, which falls under the shining weapons of a mind vindicating its freedom. When the excitement of youthful presumption brings another opponent to aid the cause of those already defeated, his warfare is an empty beating of the air, for Job does not honour him with an answer;

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and the Lord of the heavenly hosts himself immediately descends to award the prize to the victor.

Among Job's three visitors, Eliphaz the Temanite maintains the pre-eminence, because he announces himself as a native of a country renowned for proverbial wisdom; and he surpasses his companions in the depths of his views, and the variety of his arguments, while he pronounces a milder judgment on his unfortunate friend. Bildad the Shuhite speaks against Job with greater severity and passion, and entrenches himself behind wise proverbs of remote antiquity, while his own ideas are flat, monotonous, and poor. The arguments of Zophar the Naamathite are still more violent and empty; for he only clothes the more forcible reasonings of the others in a constrained and pompous style. Elihu of Buz, who stepped boldly forward, dissatisfied with the turn which the argument had taken, is a masterly picture of juvenile presumption, which endeavours to conceal itself behind the mask of modesty. Words flow from his eloquent mouth with the captivating ardour of youth. But, like the spring streamlet, swollen with melted snow,

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yet speedily dried up by the summer sunbeam, they shrink into silence before the Almighty's voice of thunder, which so awfully announces the wonders of omnipotence and wisdom, that the heroic Job himself sinks in the deepest humility; but from this state the hand of divine love raises him, and bestows upon him a rich compensation for his misfortunes.

The question as to which of the various classes of our poetry this eastern work belongs, is rendered no less difficult by its termination than by its introduction; for it closes with a sudden turn of fortune in favour of the hero, while it commences with the cause and preparation of his sufferings. If we withdraw our attention from the beginning and end of the book, and confine it to the arguments of Job and his friends, we shall perceive nothing more than a philosophical dialogue in a poetic-rhetorical form, which may in so far be compared to the Arabic makame, that it is not confined to two persons, but consists of a meeting (*consessus**) of various individuals,

* Our book has been often compared with the

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who by turns maintain a philosophic poetical argument on an important theme. That judgment is confined, which would assign to our work of ingenious philosophy a place in the wide province of didactic poetry — a classification which even partial attention to its meaning will shew to be as inaccurate as if the elegance, freedom, and intense feeling, with which the verses are replete, should induce us to give to them the name of a lyrical poem. Indeed, poem is a title scarcely suited to the spirit and form of our book, for its author has borrowed its rare creative power from philosophy and eloquence, while the obsequious muse of poetry has only presented the bright adornment of flowery language.

While we do not, with some, consider the historical introduction and close of the book as an obstacle to its perfection, nor do we,

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celebrated Consessus of Hariri. (*Vide* Les Seances de Hariri publiès en Arabe avec un Commentaire Choisi, Paris 1822; edition completed by the great orientalist De Sacy); but the comparison is inaccurate, because the peculiar form and mode of expression of the book have been considered, rather than its important introduction and close.

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with others dispute their being genuine, a consideration of their connection with the philosophic-rhetorical dialogue is requisite, in order thoroughly to comprehend the plan of the whole — an investigation which will show us, that the introduction and close bear to this poem the same relation that prologue and epilogue bear to a drama. The prologue informs us, that the Godhead, enthroned in his heavenly glory, selected a son of earth to illustrate, in his struggle with fate, the magnificent idea of piety perfected through suffering. Hereupon we behold the chosen hero ably wielding the sword of argument, and at length crowned as victor, on the solemn appearing of the Divinity. And the epilogue shows us how the perplexed thread of the sufferer's destiny is at length unravelled by the Almighty hand which had knotted it. Job is altogether a hero of drama, and the book which bears his name, is, according to its idea, dramatic, though, from the original simplicity of its matter, and the more contemplative nature of oriental literature, its form has not acquired the busy activity of real life; and therefore, from its eastern and simple development, it must suffer by a comparison

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with similar offsprings of the genius of classical antiquity. If we regard only the introduction and close of our work, and if a right conception of them induces us to call it an epic poem, the epithet might not be so incorrect as some have considered it; yet we must remember, that this class of poetry springs from the same root with the dramatic, though, in their development, the epos follows the path of narrative, while the drama is enlivened by constant representation. Thus, if we must assign to our work a place among the various kinds of poetry, its fitting classification is the dramatic rather than the epic.

II. *On the Author and Age of the Book.*

THE universal admiration excited by the genius and form of this monument of Hebrew antiquity, adds much interest to our researches concerning its author and date. In commencing this part of our enquiry, let us recommend to the reader the consideration of the words of Bildad (ch. viii. v. 9), "We are but of yesterday, and know nothing," which are often little attended to in prosecuting the study of

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the Old Testament. Since the researches of the experienced and acute Joseph von Hammer were crowned with no satisfactory result in a similar field of investigation, viz. concerning the person and age of a celebrated Persian poet, who resembles the closest of any the author of our book, it may be permitted to a younger and less experienced critic to entertain reasonable doubts of arriving at certainty on a still more difficult subject. For so striking a contrariety of sentiments has divided distinguished critics, both of ancient and modern times, on no other book in the Bible. Let us, therefore, express the anxious hope, that the eye of indulgence will judge of the following proofs which have been obtained by a strict and unprejudiced examination, though on uncertain grounds. In the foregoing treatise, we have proved that the Book of Job may be considered as written in a spirit of philosophic contradiction to the Mosäic system, while, at the same time, we have vindicated its Hebrew origin, and denied its antiquity prior to the time of Moses. It gains as much, nationally considered, from the vindication of its pure Hebrew origin, as it loses from being deprived

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of the boast of high antiquity. We are placed in an unpleasant strait between two mighty parties of sharply contending critics; of whom the one declares our book to be the oldest in the whole range of Hebrew literature, and traces it to a time even prior to Moses; while the other admits its high antiquity, but refuses to assign it a place among the productions of Hebrew genius. Were we to appeal against both parties to the foregoing treatise, as supplying decisive proof of the genuine Hebrew nationality of the work, and of its date, necessarily posterior to the age of Moses, we fear lest we should be accused of rashness on account of an unwarranted supposition. In order to avoid this blame, let us endeavour to elucidate the principal grounds of these assertions, and then greater weight may be attached to the judgment which our view of the genius of the work has enabled us to form concerning its author and its age, more especially when we are supported by the style of its language.

Our enquiry as to the grounds on which some men of highly respectable learning have assigned to Job a pre-Mosäic origin, is answered by this unanimous assertion: — "A

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close search for the Hebraisms which one naturally expects from the nationality of an author, discovers no proof of the creating or even modifying influence of the Mosäic law. On the contrary, there appear unquestionable traces of pre-Mosäic antiquity." But as no modern critic has endeavoured to elucidate this with so much diligence as the careful and learned Bertholdt, it is right that we should investigate the chief grounds which he has adduced in favour of the pre-Mosäic origin of our book. And if these fail to convince us, we shall feel more inclined to admit the existence of clear traces of Hebrew nationality, which, if they do not absolutely require a Mosäic origin, are at least quite capable of being explained on the principles of that system.

1. "The author of the book recognizes no priestly caste, and Job himself offers sacrifices according to ancient patriarchal custom, where each father of a family was priest. The word כֹּהֵן, indeed, occurs in the book, but it has a different meaning." We answer, that the author was not necessarily ignorant of the existence of a priestly caste, although he represents Job to have offered sacrifices; and

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here, as elsewhere, we remark great confusion to arise from identifying the author of the book with its hero. Job is represented as living in the ancient patriarchal world, surrounded by shepherds, not by priests, and himself offering up sacrifices. But would the author have so fully merited the praise of ingenious description, had he transplanted his primitive hero from a remote patriarchal age, and invested him with the manners and ideas of a citizen of Jerusalem in the reign of Solomon, sending gifts to the Temple, and entrusting to priests the sin-offerings for his children? And if the word כֹּהֵן does not here stand for priest, we might explain this exception to its usual meaning, by the peculiarity of the age and country of the Patriarch, to which the priesthood was a foreign institution. But we would rather admit that the author has inadvertently made the ancient shepherd prince talk of priests, than affix an uncertain meaning to this word; since it is too evident that the favourers of the pre-Mosäic hypothesis would not hesitate to deprive the word priest of its right signification, in order to support a pre-conceived theory.

2. "It is true that the most exalted attri-

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butes of omnipotent perfection are in this book ascribed to God; but he is represented rather under the patriarchal image, in which the ancient Hebrews regarded him, than as invested with the royalty which is inherent in the Mosäic notion of the Divinity." This argument must be met by a flat contradiction; for, even in the first chapter, the Almighty is represented as a King surrounded by obedient servants. Yet, even had the idea of him been clothed in the form of an ancient patriarchal chief, it would have been highly appropriate in a scene laid in the midst of the old patriarchal world. This representation of the Almighty, like that of Job, would be the natural and happy result of the author's skilful attempt to preserve the harmony and consistency of his work. Yet, without taking this into account, it may be remarked, that the image of God, as King of Israel, has no connection with our book, to which the idea of a theocracy is altogether foreign.

3. "From what occurs at the end, it is evident, that when our book was written, credit was given to appearances of the Almighty as a not uncommon occurrence. But after the Mosäic age, the expectation of Divine appear-

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ances was limited to that of visions of angels; while, after the return from the Babylonish captivity, the advent of Christ alone was expected. The appearances of God, which are depicted in the later prophetical books, and in the Psalms, belong to the province of descriptive poetry; while that in the Book of Job is intended to convey the impression of a real event." But there is considerable want of precision in the distinction between the actual appearances of the Almighty during the pre-Mosäic period, and those in after times, which belong to the province of poetry. The appearance of the Almighty, in the Book of Genesis, under human attributes, walking in Paradise during the cool of the day, or partaking of the hospitality of Abraham and Sarah, is recorded as an historical fact, without any design of producing poetic effect. If we pursue the course of Hebrew history in the later records of the Old Testament, we shall find the agency of angels to have taken the place of Jehovah's actual presence, in directing the course of human affairs. But both these classes of celestial intervention are to be taken literally, and give a peculiar character to the historical writings of the Old Testament. But the case

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is different in poetry, whether it belongs to a period prior or subsequent to the Mosäic age. There the solemn appearances of Jehovah are calculated so as to produce a certain effect, and belong altogether to the poetic form. And where is this more apparent than in the Book of Job? Where is the Almighty so obviously introduced for the purpose of producing a grand and striking effect as here? Where the whole is embellished by poetic fancy, shall that part alone which describes the Divine appearance be accounted reality?

4. "In the Book of Job we can trace that reverence for the aged which universally prevails under a patriarchal system, where the notion of consummate wisdom is attached to the experience of grey hairs; and that tribe is reckoned the wisest which boasts of the greatest number of old persons. But since the time of Moses, the only pure and valued source of wisdom was the law of God, by which all controversies were adjusted." But even to one who views the internal structure of our work superficially, it will be difficult to determine how the friends should have appealed to the authority of the law of Moses in a contest with Job. They speak in the spirit

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of the law, coldly indeed and partially, and thus in a way displeasing to God; but they could not be made actually to refer to the law, without destroying the unity, plan, and order of the book. Had Job been under the law of Moses, he would not have dared to utter such bold speeches; or when guided by the friends to it as an irresistible authority, he must naturally have kept a humble silence, and the philosophical contest, which is throughout kept in view, would not have been possible. The nature of the book itself sufficiently proves, that an appeal to the positive law would have been quite inconsistent with its plan; and the law being passed over in silence, cannot justify the conclusion of its non-existence. Besides, it will be shown hereafter whether the work does not afford traces of the Mosäic legislation.

5. "There is no mention made of a positive law of God; and even were we to admit the Pentateuch to have been collected in later times, it is clear, from the books of Joshua, Judges, and Samuel, that there existed before the days of Solomon a document, called by the Hebrews תּוֹרַת יְהוָֹה, wherein were marked the rules of national, as well as individual conduct. But Job never once intimates that

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he lived according to this rule, nor do his censorious friends ever reproach him with this inattention to the fundamental requisites for a correct worshipper of God, according to the Hebrew ritual. Indeed the word תּוֹרָה, either taken absolutely הַתּוֹרָה, or with the addition אֱלֹהִים, never occurs; nor are the words מִשְׁפָּטִים, מִצְוֹת, חֻקִּים, which latterly denoted the individual commands of the Thorah (δόγματα, Ephes. ii. 15), ever used in such a way as distinctly to mark their statutory character. Yet the above words, thus used, are to be found in all the writings of later times; and this sufficiently marks, that the Book of Job could not be contemporary with them."—But how, then, must we understand אִמְרֵי קְדוֹשׁ in ch. vi. 10? What meaning are we to attach to the *words of the Holy One*, which Job boasts of never having disowned? Bertholdt denies that it could mean the written law. But we answer, Wherein lies the difficulty? Are we to understand the inward voice of conscience? and would such a mode of expression be suitable to so old a book? Is it not more simple to refer the *words of the Holy One* to the law? The same argument may be used with regard to ch. xxi. 14, ch.

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xxii. 12, and xxiii. 12, where the words, viewed without prejudice, seem to have a decisive reference to the rules of the Mosäic law, as already existing and binding. Yet, even admitting that these passages do not refer to the תּוֹרָה, an unbiased person cannot deny that the passages in ch. xxiv. v. 2, concerning the displacing of landmarks, and plundering of flocks, and in v. 3, concerning the distraining of beasts of burthen of widows and orphans, are an almost literal quotation of the law of Moses; and that the agreement of these places with the words of the תּוֹרָה, point rather to the pre-existence of the Mosäic code, than to rules of conduct already governing the moral sense of the people.

While the impress of ingenuity and art forbids our assigning to our book a pre-Mosäic origin, the learning of the Hebrew Sage, embracing in its wide circle the stars of the firmament and the bowels of the earth, points still more decidedly to a later period, though the superiority of mental culture which it evinces might not alone afford sufficient grounds for the rejection of its most remote antiquity. But, setting aside the improbability that a Hebrew, before the time of Moses,

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could have scanned so narrowly the heavenly heights, or the recesses of the earth, we are led, by the reflective genius of the poetry, as well as by the bold tone of the philosophy, to believe that it was written in a more recent period. And if we would obtain the readiest* answer to the difficult question, as to the period after Moses in which our author lived, we must trace the rise of the philosophical spirit of Job, so opposed to the positive doctrines of the Mosäic system, until it became blended with Hebrew nationality.

The most important epochs of a people's history stamp, with an undoubted impress of peculiar character, the genius of its master minds, without, however, restraining their

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* We need scarcely to advert even casually to the idea that Moses himself was the author of the book. It was entertained by Jewish writers. *Talmud Bava Bathra*, fol. 15; *Juchas*, fol. 9; *Rabbis D. Kimchi, Aben Ezra, Manasse Ben Israel; Wolf in Bib. Heb.* P. ii. p. 102; by *Ephrem Syrus*, among Christian fathers, and by *Michaelis* among moderns; *Introduc. to Lowth Prælec. de Poes. Heb.* For the contrary view, See *Eichhorn, Intro.* b. v. 184. If we have been at all successful in depicting the character of u r book, it should seem that no author was less suitable to it than Moses.

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freedom; and external circumstances tinge the fancy of the poet, or direct the reasonings of the philosopher. Let this remark, of which the truth is grounded on the historical contemplation of every real national literature, be practically directed to Hebrew authors, in whose works we may expect traces of this external influence to be peculiarly apparent, from the extraordinary vicissitudes which their nation underwent, and the political storms of which it was ever the sport. As in the Book of Job the philosophic spirit of the ancient Hebrews is displayed in its greatest perfection, we are led to conclude, that the idea of such a work was suggested to the author's genius by one of these epochs which so strongly influence national character, and that he embodied in this great literary monument the mental excitement of his age and people.

In our search for the period which may have called forth this wonderful book, we are led to conclude that its lofty genius reflects the brilliant image of the age of Solomon, the renowned king of wisdom.* And all that we

* To this view Luther seems inclined, in his Table Talk.

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know of Solomon, even with some allowance for the adorning halo of poetry which surrounds him, harmonizes with the majestic and elevated tone of mind breathed forth in the words of Job. It is true, that we are accustomed to regard Solomon only as creator of the proverbial wisdom of the Hebrews; but our book belongs to the widely extended family of oriental *Maschal*, in which species of literature the wise son of David was accounted a master. And we are able, not only to trace a resemblance of ideas, but also to identify the description of true wisdom in the first nine chapters of Proverbs with a similar description in Job, ch. xxviii.; and occasionally we even discover a form of words common to both.* But the probability of this royal authorship vanishes on closer investigation, since Solomon, though a preacher of the vanity of earthly things, was ignorant of the

* Compare, for instance, Prov. viii. 14, with Job xii. 13; Prov. viii. 25, with Job xv. 7. The words תּוּשִׁיָּה and תַּחְבֻּלוֹת are common to both books. *Rosenmüller*, in Schol. v. p. 38, has ably demonstrated the partial agreement in words and modes of expression between Job and Proverbs, as also Psalms.

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cruel sufferings which our hero endured, and could not have described them so graphically. While he could scarcely have ventured to challenge so strict a scrutiny of his life, as that which bore splendid testimony to the righteousness of Job, and was handed down to posterity as a document of his unmerited sufferings. From the whole investigation, we are led to the conclusion, that the author has handed down a lively picture of the experience of his own life; and history affords us no key as to the reason why the earthly sufferings of the righteous should have so deeply affected King Solomon. Hence we are led forward to another age, which seems well suited to the suggestion of our work, viz. that of the Exile of Babylon. The most simple explanation of its origin is to suppose our Sage to have been the companion of those suffering servants of God, whose sorrows are so beautifully shadowed forth in the prophetic strains of Isaiah. A pious Israelite, in the land of the enemy, mourning under the willows of the Euphrates, on which he hung the harp of his native minstrelsy, feels in his manly bosom all the agony of unmerited affliction. But he belongs not to the class of those who, like

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David and Asaph, can breath forth their sorrows in soft elegiac measure; and still less does he resemble that highest and holiest One of all, who, in mute submission, opened not his mouth, except in order to pray for his persecutors. The feelings of his severe and lofty mind find more natural utterance in the strains of philosophic poetry, wherein he perpetuates his patriotic grief.

We do not share the opinion of those who strive to shew that under the type of Job our author has described the Jewish nation enduring Babylonian exile; on the contrary, we would accurately preserve the individuality of the poetic sage, receiving, doubtless, a peculiar character from the sorrows of his countrymen, as well as from his unmerited personal sufferings. And may we not with some show of reason conclude, that the end of the work, in which compensation is announced to the innocent for sufferings endured, was added by the author after Cyrus had inspired the Hebrews with the hope of a return from captivity?

The language in which the book is written does not contradict this view, derived from the spirit in which it is conceived; and even the

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introduction of such a Chaldäic-Persic* personification as Satan, gives additional weight to this theory of its later origin. It must be admitted, that we cannot prove the truth of this hypothesis, from the occurrence of many Aramäic words and expressions; for experience teaches, that in poetry, the differences of dialect are not so strongly marked as in prose, and that the Hebrew poets have not unfrequently used the form of Aramäic words. But at all events, the outward structure of the book of Job is not opposed to its later composition. The native strength of expression is explained by the individual taste of the poet, which was to use ancient forms of speech; and it is probable, that the galling influence of a foreign yoke induced gifted individuals to strive with the greater anxiety to preserve the purity and freedom of that sacred language, in which Moses had legislated, David had sung, and Isaiah had prophesied. And we might even expect a Hebrew of the present day, who was like-minded with the author of Job, and accustomed to the classic modes of speech of

* Our Author should be reminded, that the great originator of evil is personified in the earliest record of our race.—*Translator's note.*

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the Old Testament, to use his native idiom in poetic composition. There are various traces of Chaldäic, which, when viewed in connection with the genius of the book, have more weight in the scale of criticism than when we are called upon to regard them as being in themselves decisive of the age in which it was written. We discover in the speeches of Elihu, proportionally to their length, a much stronger Aramäism, and Hebrew expressions denoting a later origin; and since we have already shewn that these cannot be rejected as spurious, we are justified in supposing that in these the author has betrayed his age. The fallen tone of his contemporaries exactly suited him, where it accorded with his plan to write in a common-place style, and he had only to follow that, in order to clothe Elihu's ideas in fitting language.*

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* Older commentators, such as *Herman von der Hardt*, *Warburton*, *Heath*, &c. have already assigned a recent origin to our book. Also De Wette, 419, takes this view. Rosenmüller places Job between the times of Hezekiah and Zedekiah. It cannot be proved (as Hengstenberg thinks) that Jeremiah had our book in view when he cursed the day of his birth, *Jer.* xiii. 10; xx. 14.

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According to the ideas which we have already expressed concerning the genius and probable age of our book, the opinion of those is rejected who contend that the author was not an Israelite,* and that we possess only the Hebrew translation of a foreign original.† The pure genius of Hebrew culture shines

* Herder (Geist der Heb. Poesie, i. 112), and Ilgen (Jobi Antiquiss. Carm. Heb. Virtus et Indoles, p. 28), supposes the author to have been an Idumæan. On the opposite side, *vide* Richter de Ætate Libri Jobi definienda, and Bernstein 17, Niemeyer (Characteristik der Bibel, Q. 480) thinks a Nahorite has written our book.

† Some have contended for an Arabic, and some for an Aramäic original. *Vide De Wette's Introduction to the Old Testament*, and the old defenders of an Arabic original, chiefly *Abra. Kromeyer, filia matri obstetricans, de usu linguæ Arabicæ in addiscenda Ebræa*, p. 72, where the author decides in favour of this opinion, but so far overshoots the mark, in deriving well-known Hebrew words from Arabic, that in the specification of vocables, he has adduced אִישׁ and יוֹם as proving the Arabic original of Job. Gesenius is quite right in his history of the Hebrew language and writings, p. 33: — "There is in this book much that is analogous to the Arabic language, or that may be explained by it; but this is either Hebrew, and belongs to poetic diction, or it is Aramäic, instead of being Arabic. It would be quite unfair to de-

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forth with a light which baffles concealment, from the midst of the bold system of philosophy which the author has purposely raised on the foreign soil of Arabia, so renowned for its treasures of wisdom. He has assumed the garb of a free son of the desert, in order to emancipate himself from the confinement of his native creed, and to erect, with undisturbed freedom, amid the distant scenes of majestic nature, and in the remote age of patriarchal simplicity, a mighty work, which should stand as an everlasting witness of the human mind stretching towards heaven. It cannot escape the notice of minute observation, that in spite of his Arabic disguise, the author involuntarily betrays the God and the country of his fathers, when he purposely avoids the name of Jehovah in the body of his piece, where the scene is laid in Arabia, but constantly introduces it in the prologue and epilogue; and although Job and his friends use the expressions אֱלוֹהַּ, אֵל, שַׁדַּי, the genuine Hebrew name of the Most High occasionally

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rive from thence the conclusion, that our poet was immediately connected with Arabia or its literature.

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appears. *Vide* ch. xii. 9; xxxviii. 1; xl. 1, 3, 7; xlii. 1. His nationality also betrays itself in ch. xl. 23, wherein he transplants the river-horse to the banks of the Jordan, which is doubtless put instead of the river of Egypt.

The name of our Minstrel Sage has perished in the oblivion of antiquity; but his brilliant genius, like a star of the first magnitude, points from the shades to that Almighty brightness which spreads over all worlds the eternal light of divine love.

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THE

BOOK OF JOB.

CHAPTER I.

1. There was a man in the land of Uz,[a]

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[a] There are various opinions concerning the land of Uz, עוּץ. *Vide Spanheim Hist. Jobi*, ch. iii.; *Bochardt in Phal. et Can.* ii. 8; *Rosenmüller in Comment. in Job, Prolegom.* 5, p. 26. Some consider it to have been a part of Idumæa, chiefly on the authority of *Lament.* iv. 21, where, however, in the words בַּת־אֱדוֹם יוֹשֶׁבֶת בְּאֶרֶץ עוּץ there is only question of extending the borders of Idumæa unto the land of Uz; since in *Jeremiah* xxv. 20, 21, Edom is altogether distinguished from Uz. Others consider it to have been the valley of Al-Gutha, (الغوطة) or of Damascus, from a mere similarity of sound. While others consider it to have been a northern portion of Arabia Deserta, situated towards the Euphrates and Mesopotamia. The last opinion merits most attention; for we know that Job was an Arab, because in ch. i. 3, he is reckoned

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and Job[b] was his name; and this man was

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among the children of the East (קֶדֶם), by which name the Hebrews used to designate the inhabitants of Arabia Deserta. *Vide Is.* xi. 14; *Jer.* xlix. 28; *Ezek.* xxv. 4; *Judges* vi. 3; 1 *Kings* v. 10. And an Arabic origin is evident in the picture of his life and manners, and in his expressions. *Vide Autenrieth on the Book of Job*, 11. We know that we must seek for Uz in the northern part of Arabia Deserta, because from this side the neighbouring Chaldeans and Sabæans could most easily make an inroad on Job's possessions. In the apocryphal supplement to the LXX., it is said of Job, ἐν μὲν γῇ κατοικῶν τῇ Αὐσίτιδι ἐπὶ τοῖς ὁρίοις τῆς Ἰδουμαίας καὶ Ἀραβίας. The scene of our work agrees geographically with the regions whose inhabitants are called by Ptolemy (Geogr. v. 19) Αὐσῖται. *Vulg.* Hus. — According to Genesis x. 23, Uz descends immediately from Aram; according to xxii. 21, from Nahor, Abraham's brother, an Aramæan; and according to xxx. 28, from Disan, Seir's son.

[b] The meaning and derivation of this name is disputed. *Vide Spanheim Hist. Jobi*, ch. 2. In the supplement to the LXX. it is said, προϋπῆρχε δὲ αὐτῷ ὄνομα Ἰωβάβ. According to Genesis xxxvi. 33, the king of Edom, Esau's grandson, was called יוֹבָב; and old expositors endeavour to show that

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pious and just, fearing God, and averse to wickedness.[c]

Jobab was one and the same person with our Job. *Vide B. Müller de persona et libro Jobi*, Jen. MDCLXXXIIX. cap. i. § 25. Two explanations of his name occur. It is either derived from the Arabic أَوَّبَ *to turn back*, whence أَوَّابٌ (אִיּוֹב) means one who returns to God, with reference to the end of our hero's history; or else from the Hebrew root אָיַב to shew enmity, whence אִיּוֹב, according to the form שִׁכּוֹר, יְלוֹד, &c. means one to whom enmity is shewn, a man greatly tried by God. The latter explanation is the best suited to the Hebrew forms of speech. At all events, the passage in the Coran, Sur. 38, 40, where it is said of Job, إِنَّهُ أَوَّابٌ, proves nothing in favour of the former, as the same is said of David and of Solomon. — *Vide Gesenius Thesaur. Philol. Crit. Ling. Heb. et Chal.* p. 81. Compare Augusti Introduct. to the Old Testament, p. 265, with Bernstein in Keil, and Tzschirner's Analecta.

[c] So greatly did Job unite purity and dignity of manners with pious humility, that he became the highest example of patience amid suffering, which has rendered his name proverbial. The mere con-

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2. Seven sons and three daughters were born to him.[d]

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sciousness of suffering innocently would have turned him into an image of sullen despair. It was fear of God, the lively sentiment of piety, that inspired him with eloquence, and made him a struggling hero. And as such, he shows that יִרְאַת יְהוָה is very compatible with freedom and love, according to an enlightened view of Hebrew theology. Compare my Commentary on the Proverbs of Solomon, Introduct. 9. One might at first imagine that וְסָר מֵרָע (Psalm xxxiv. 15) may be taken for granted after the preceding תָּם וְיָשָׁר; but then it is misunderstood in its necessary connection with יְרֵא אֱלֹהִים, which has the same meaning with the oriental moral proverb, "The fear of God is the beginning of wisdom." *Vide Prov.* i. 7, *and my Commentary.* It was the strength and fulness of his knowledge of God that kept Job from evil, and made him not only righteous, but wise, that is, master of his passions. We ought to distinguish between the translation "averse to wickedness," and that of Eichhorn, "averse to the wicked one;" for by the latter, the moral worth of Job is depreciated.

[d] In order to depict Job's happiness, his nume-

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3. His possessions consisted of seven thousand head of sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a numerous train of servants. This man was greater than all the sons of the east.[e]

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rous family is, according to Hebrew notions, first of all mentioned. His having a greater number of sons than daughters, is also noted as a part of his prosperity.

[e] Description of a rich Emir of Arabia. She-asses are mentioned, because a shepherd people values them more than the males, on account of their milk, a nourishing drink. *Vide Numb.* xxii. 23, 33; *Judges* v. 10; 2 *Kings* iv. 24; and *Rosenmüller's Description of the Ancient and Modern East*, B. iii. p. 319. עֲבֻדָּה רַבָּה is in the same way placed in connection with wealth in flocks and herds in Genesis xxvi. 14. Others understand the word עֲבֻדָּה, which occurs only in these two passages, of husbandry, according to the meaning which עָבַד has in Genesis iv. 2. The form עֲבֹדָה however, is generally used for that, as in 1 Chron. xxvii. 26. The explanatory tradition of the old translators is more in favour of our view. The LXX. hesitate between the two explanations, and try to reconcile them: *καὶ ὑπηρεσία πολλὴ σφόδρα,*

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4. His sons had a custom,[f] that each on his birth-day made a banquet at his house, to which they also invited their three sisters to eat and drink[g] with them.

καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς. Instead of מִכֹּל־בְּנֵי, we read, *in cod. Kenn.* 17, and *de Ross.* 244, only מִבְּנֵי, as the LXX. express it. This way of reading deprives the passage of its strength.

[f] הָלַךְ, in immediate connection with עָשָׂה, expresses here constant repetition or continuance; and the words forcibly express accustomed action. In the other places where הָלַךְ is united with another verb, it gives the idea of increase. *Vide* 1 *Sam.* ii. 26; 2 *Sam.* iii. 1; *Prov.* iv. 18; *Gesenius* and *Winer.* From the passage which we are now considering is the origin of this Hebraism to be traced.

[g] יוֹם, "day," *par excellence,* is here the birth-day. Others understand the day on which the turn came to each of the sons to give a banquet. So says the *Chald.;* but according to our explanation, there was a fixed inducement for such family festivals, which imparted to the banquet a more solemn character. Even in the most ancient times, birth-days were festively celebrated. *Gen.* xl. 20. The literal translation of the words בֵּית אִישׁ יוֹמוֹ is, "in the

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5. When the days of the banquet had successively gone round,[h] Job sent to them that he might purify them. Job arose early in the morning, and offered as many burnt-offerings as he had sons.[i] For Job said, My sons may

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house of each on his day." בַּיִת and יוֹמוֹ are as accusatives to be taken here adverbially. *Vide Gesenius on the Hebrew Language*, 686; and *little Gramm.* 241; *Ewald in Crit. Gramm. of Hebrew*, 592; and *little Gramm.* 260. The poet mentions these alternate birth-day entertainments to prove the love and harmony existing in Job's family. Therefore were the sisters invited, although they gave no feast on their own birth-day.

[h] If any doubt exists whether Job undertook their expiation at the end of each birth-day banquet, or after they had all been successively celebrated, it arises from want of attention to the meaning of דִּגְּרָה, "to go round," which relates to the latter. The plural word יְמֵי refers to all the birth-days collectively; for we have no reason for supposing that each festival lasted longer than one day.

[i] וַיִּשְׁלַח scil. וַיִּקְרָא אוֹתָם, He sent and called them, "that he might purify them," symbolically, by washing the body and raiment. *Gen.* xxxv. 2;

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have sinned, and may have dismissed God from their hearts.[k] So did Job at each time.[l]

Exod. xix. 10, 14; and *Spencer de Leg. Heb. Ritual.* p. 1174.—קִדֵּשׁ, like the Arabic قدّس means, *to purify, sanctify, atone for. Vide Jos.* vii. 13; 1 *Sam.* xvi. 5. Job, true to his pious character, leaves to his children the enjoyment of the banquet, in which he does not share; but, according to right patriarchal custom, as the priest of his own house, he takes care to offer up for them an expiatory sacrifice. *Vide Gen.* viii. 20; xii. 7, 8; xiii. 18; xxii. 13. הַעֲלָה עֹלוֹת, "cause a burnt-offering to ascend," as in *Lev.* xiv. 20; *Judges* vi. 26; xi. 31; 1 *Sam.* vi. 14. The burnt-offering was of the greatest value, and served the purpose of expiation. *Vide Levit.* i. 4; and *De Wette in his Instruct. in Heb. Archæol.* p. 202. With regard to offering this sacrifice in the morning, *vide Levit.* vi. 12.—מִסְפָּר, "according to number," is adverbially used as in *Exod.* xvi. 16; 1 *Sam.* vi. 4, 18; *Jer.* ii. 28.

[k] Job means, in the intoxication of pleasure. The expression בֵּרְכוּ אֱלֹהִים refers to the light tone of mind sometimes occasioned by the pleasures of a banquet: wherefore, in *Prov.* xx. 1, wine is called a mocker, לֵץ. בָּרַךְ here agrees with Cicero *de Nat. Deor.*, b. i. ch. 44: "Deinde,

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6. And it happened one day that the sons of God appeared in order to stand before

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si maxime talis est Deus, ut nulla gratia, nulla caritate hominum teneatur, *valeat.*" There is no reason for giving here to the verb its strongest meaning, *to curse;* and this would not suit the children of the pious Job. It is, therefore, to be taken in the sense of *to dismiss.* Thus, 1 *Kings* xxi. 10, and *Psalms* x. 3, do not require the translation *maledixit*, but *valedixit* will suffice, as in *Gen.* xlvii. 10. Gesenius indeed tries, with help of the analogy of other languages (*Thesaur. Phil. Crit.* 241), to show that בָּרַךְ is a *voc. med.*, and means to curse, as well as to bless: but it does not follow that the former is always its meaning; and here, at all events, it is unsuitable. The following בִּלְבָבָם shows that Job did not impute to his sons an actual cursing of God. The sole anxiety of the conscientious father was lest his sons should in lightness of heart have forgotten God, and this induced him to offer up a sacrifice of purification. Besides, we could not suppose that all the seven children had cursed God, although in the hilarity of the feast they might all have forgotten him.

[1] Not on each festive occasion, as many translate it, which is disproved by the commencing words

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Jehovah, and also Satan came in the midst of them.[m]

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of the verse, "When the days of the banquet had gone round." כָּל־הַיָּמִים is very well known in its meaning *constantly*. *Vide Deut.* iv. 10; viii. 26; xi. 1; 1 *Sam.* ii. 32.

[m] בְּנֵי הָאֱלֹהִים, "Sons of God," remind us of the good spirits Amschaspands, Izeds, and Feruers, who, according to Persian demonology, surround Ormuzd. *Vide Zendavesta of Kleuker*, i. 16; and *Creutzer's Symbol.* i. 702. Opposed to these stands the adversary, הַשָּׂטָן root שָׂטַן = שָׂטַן, *to be obstinately opposed. Vide Schultens.* As an evil spirit *(opposition personified)*, Satan appears in like manner in 1 *Chron.* xxi. 1; *Zech.* iii. 1, 2; and justifies his name through accusation, calumny, and ruin. In Rev. xii. 10, he is named ὁ κατήγωρ. He reminds us of Ahriman of the Persians, who, after the victory of Ormuzd over the wicked Dews, continues to exist as their chief and father, but without sovereignty. *Vide Creutzer*, 705. — *Eichhorn* in *Lex. Heb.*, *Herder's Spirit of Heb. Poet.*, Part i. p. 123, *Ilgen* in *Carm. Job.* 125, and *Stuhlmann*, make him a mere bringer of tidings, while they derive his name from the verb שׂוּשׂ, which occurs in verse 7, and pronounce it שָׂטָן. The

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7. Jehovah said unto Satan, Whence comest thou? And Satan answered Jehovah, and said, From a flight over the earth, and from passing to and fro through the same.[n]

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arbitrary nature of this acceptation is evident. *Vide* on the opposite side, ***Bauer*** in his ***Bib. Theol. of the Old Test.*** 197; ***J. E. C. Schmidt*** in his ***Bib. for Critic. & Exeges. of the New Test.*** i. 536; ***Gesenius*** and ***Winer***. "To stand before Jehovah;" that is, in order to receive his commands, to wait upon him. *Vide Prov.* xxii. 29; *Zech.* vi. 5.

[n] Satan replies to Jehovah characteristically, that is to say, sour and short. שׁוּט, *to whip through*. In Arabic, شَاطَ is used to signify a rapid course. *Vide Schultens on the place*; 2 *Sam.* xxiv. 2, 8. שׁוֹטֵט has the same meaning in *Jer.* v. 1; *Amos* viii. 12; *Zech.* iv. 10; 2 *Chron.* xvi. 9. Satan speeds along in storm, like a destructive wind. Compare 1 *Pet.* v. 8: ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τίνα καταπίῃ. הִתְהַלֵּךְ is like the Latin *grassari*, *Zech.* i. 10, 11; vi. 7. Satan hurries in this manner through the earth, only to work devastation. Some expositors err in making the character of Satan that of an idler, and give to הִתְהַלֵּךְ the meaning of *wander*, which the verb, in its form Hithpahel, may indeed have,

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8. Jehovah spoke to Satan, Hast thou marked[o] my servant Job? For there is no one upon earth like him, a man pious and righteous, fearing God, and averse to evil.

9. Satan answered Jehovah, and said, Does Job fear God for nought?[p]

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as in Gen. iii. 8, though not in this place. At all events, here the signification of Hithpahel is to set the mind busily at work upon that which is expressed by Kal. So in *Isaiah*, i. 3: עַמִּי לֹא הִתְבּוֹנָן "my people force themselves not to take heed; they have not the will to take heed to God." *Vide Ewald in Crit. Gramm.* 202; in *little Gramm.* 81.

[o] שׂוּם לֵב, *to mark, to give attention*, with עַל following, as *Haggai*, i. 5, 7. "For like him," &c. Jehovah might well expect that he could not escape the notice of the arch-enemy of all true piety. Schulten's translation, "Ecquid et Jobum impetivisti?" is too strong, as if Jehovah had taken it for granted that Satan had already attacked his servant. Job was eminently worthy of the honourable name עֶבֶד, which is given in the Old Testament to those who peculiarly devote their lives to God. That the servant of God is, in a religious point of view, the freest, is demonstrated by the picture of Job, a genuine moral hero.

[p] A truly satanic question, which cunningly seeks

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10. Hast thou not hedged round[q] on every side his house, and all that he has? The work of his hands hast thou blessed, and his herds are widely spread over the land.[r]

11. Yet stretch forth thy hand, and touch all that he has, and he will insolently renounce thee to thy face.[s]

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to awaken Jehovah's suspicion, lest Job, from self-interested motives, affected his piety.

[q] Satan expresses himself strongly—as we say, *He is truly well entitled so to do!* שׂוּךְ, with בְּעַד following, means, 1. to surround with a fence of thorns, 2. to defend. In an inverted sense, we find the same form of speech, ch. iii. 23; *Hos.* ii. 8. The Syriac and Arabic add, after וּבְעַד בֵּיתוֹ "and about his children," in order to complete the sense; but it does not follow from thence that they read it וְעַל בָּנָיו.

[r] In the word פָּרַץ, 1. *to tear through*, = غَرَضَ 2. *to increase itself*, we have the picture of a stream with its powerful current, breaking over dams and mounds. *Vide* בִּפְרֹץ מַיִם, 2 *Sam.* v. 20. The expression very well depicts herds covering the face of the country. *Vide Gen.* xxviii. 14; xxx. 30, 43; 2 *Chron.* xi. 23; *Isaiah*, liv. 3.

[s] וְאוּלָם stands in strong contrast to Jehovah's

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12. Jehovah spake unto Satan, Well, let all that he has be given into thine hand, only inflict no injury upon himself. And Satan departed from the presence of Jehovah.

13. It came to pass one day, when his sons and daughters were eating and drinking wine[t] in the house of their brother, his first-born,

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commendation of Job. *Vide* verse 8. LXX. ἀγαθά. *Vide* ch. xi. 5; xii, 7; xvii. 10; xxxiii. 1. שָׁלַח יָד "to stretch out the hand," is here used in a bad sense, as in *Exod.* iii. 20; 1 *Sam.* xxiv. 6, 10; xxii. 17; 2 *Sam.* xviii. 12; *Psalm* lv. 21. נָגַע with בְּ, "to seize some person or thing," that is, "to do harm to one," as in ch. ii. 5. *Vide Psalm* cv. 15, where אַל־תִּגְּעוּ stands parallel, in the 2d member of the verse, with אַל־תָּרֵעוּ. "Freely before thy face," that is, *open*, as in ch. xxi. 31; *Deut.* vii. 10. But here it conveys a still stronger impression of boldness.

[t] Although we were not prepared to expect יַיִן in addition to שְׁתִים (*Vide* verse 4), and find this particularization superfluous, it is not critical to strike out the word, like Vogel; and even if it is omitted in the Syriac and Arabic, it does not follow that it was not in their original text. The poet wished thereby to distinguish the magnificence of

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14. That a messenger came to Job, and said, The oxen were ploughing, and the she-asses[a] were feeding in the pastures beside them,

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the banquet, in order that the note of alarm by which it was interrupted might appear the more dreadful.

[a] הַבָּקָר, as Collect., is in construction with the fem. plur. הָרְשׁוֹת, as is often the case in Arabic. *Vide Gesenius Lehrgeb.* 717, and *little Gramm.* 246; *Ewald in Crit. Gramm.* 639, and *little Gramm.* 278. The union of the participle with the substantive verb marks the imperfect, when the continuance of actions or things is to be expressed. This mode of expression is usual in Aramaïc. *Vide Hoffmann Gramm. Syr.* 167; but in Hebrew, chiefly among authors of a later age, as *Jer.* xxvi. 18; *Neh.* i. 4; 2 *Chron.* xxiv. 14; *Zech.* iii. 3. *Vide Gesenius in Lehrgeb.* 792, and *little Gramm.* 226; *Ewald in Crit. Gramm.* 537, and *little Gramm.* 233. עַל יְדֵיהֶם, Vulg. juxta eos; and other old translators express themselves in this sense. *Exod.* ii. 5; *Judg.* xi. 26; 1 *Sam.* xix. 3; 2 *Sam.* xv. 2; xviii. 4; *Neh.* iii. As בָּקָר comprehends under it male and female, it is considered still masculine in joining the participle to it, because the stronger and more euphonic יְדֵיהֶם at the end of the verse is preferred before the weaker יְדֵיהֶן. The whole affords a graphic

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15. When the Sabæans fell upon them, and carried them away, and smote the servants with the edge of the sword;[v] and I alone am escaped to bring thee this news.[w]

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representation of the peaceful repose of a rural scene; and so much the more dreadful is the sudden attack of the plundering Arabs.

[v] שְׁבָא. The name of the country stands for that of the people, as in *Isaiah* xxi. 2, and is fem. Concerning Sabæa, *Vide Michaelis Spicileg. Geog. Heb.* Ext. i. p. 198; ii. 182; and *Supp. ad Lex. Heb.* p. 2275. The Sabæans, inhabitants of Arabia Felix, are considered here as Arab robbers. The old translators have rendered the word שְׁבָא robbers, as if it came from שָׁבָה, to carry captive. LXX. καὶ ἐλθόντες οἱ αἰχμαλωτίσαντες. *Sabæi* was first rendered by *Jerome* in the new *Vulgate*, and Σαζά in the *Complutian* and *Antverp* edition. *Vide Michaelis* in *Orient.* and *Exeget. Bib.* b. vii. p. 219. In the נָפַל is expressed the act of sudden attack. *Jos.* xi. 7. נְעָרִים are the servants who ploughed with the oxen, and led the she-asses to pasture; LXX, παῖδες. הִכָּה לְפִי חָרֶב, *to smite with the edge of the sword*, that is, to kill. *Vide Deut.* xii. 16; xx. 13; *Jos.* vi. 21; x. 28.

[w] All admirably contrived by Satan! From each

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16. While he was yet speaking, another came and said,[x] The fire of God fell from heaven, and set fire to the sheep and servants, and consumed them;[y] and I alone have escaped to bring thee this news.

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of the disasters which assailed Job, one must escape to bring the terrible tidings. In וְאִמַּלְּטָה it is generally remarked, that ה *parag.* stands without especial meaning after ו *convers.*, as this is chiefly the case in the later books of the Old Test. *Ezra* viii. 28; *Neh.* v. 7. *Vide Gesenius* in *Lehrgeb.* 874, and *little Gramm.* 74. This lengthened form of the future is not here devoid of use, but serves to denote the haste of him who had escaped; for the lively striving of the mind after an object is expressed by the addition of ה֫ to the verbal form. *Vide Ewald* in *Crit. Gramm.* 287, and *little Gramm.* 111.

[x] In reality a nom. absol., like the Greek gen. absol. and the Latin ablat. absol. LXX. ἐτί τούτου λαλοῦντος. *Vide* 1 *Kings* xiv. 22.

[y] By the fire of God is generally understood lightning, as *Num.* xvi. 35; but it is improbable that a single thunderbolt should have devoured all the herds and servants. By the fire of God we must therefore understand a mighty fire; as cedars of God denote lofty cedars, and mountains of

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17. While he was yet speaking, another came and said, The Chaldeans set in array three bands, and fell upon the camels, and carried them away:[z] they smote the servants with the

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God denote high mountains. It was probably the fiery sulphur wind of Arabia, called by the Arabs سموم, and by the Turks سام يلي (Sam jeli), or wind of poison. This wind chokes both men and beasts. *Vide Niebuhr's Arabia*, 8; *Faber's Remarks on the East*, ii. 357; *Psalm* xi. 6. The expression מִן־הַשָּׁמַיִם is not contrary to the above explanation; for the inhabitant of the East may always regard this burning wind as fire coming immediately from heaven. וַתִּבְעַר בַּצֹּאן "and burnt up the sheep." The בְּ after בָּעַר (*Vide Num.* xi. 3; *Ps.* cv. 18; *Isaiah* xxx. 33; xlii. 25; *Esther* i. 12) does not make the verb transitive, as Gesenius will have it, but describes the movement of the fire towards the sheep, and its resting upon the object which it has attacked. *Vide Winer on the Rational Treatment of Hebrew Prepositions, in his Exeget. Stud.* b. i. p. 47, 52.

[z] Concerning the Chaldeans, *vide Gesenius* in his *Comment. on Isai.* xxiii. 13, and *Winer* in *Bib. Realwörterbuch*, part i. p. 135. They were not only robbers, but experienced in war, as is denoted by the

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edge of the sword; and I alone have escaped to bring thee this news.[a]

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expression "they set in array three bands." *Vide Hab.* iii. שׂוּם relates to the ordering of the army, as in *Jos.* viii. 13. רָאשִׁים were the separate divisions of the band. *Vide Judges* vii. 16, 20; 1 *Sam.* xi. 11; xiii. 17. פָּשַׁט with עַל, to assault as a robber, as in *Judges* ix. 33, 44; 1 *Sam.* xxiii. 27. LXX. *οἱ ἱππεῖς ἐποιήσαν ἡμῖν κεφαλὰς τρεῖς καὶ ἐκύκλωσαν τὰς καμηλους.* From this translation Hufnagel takes פָּשַׁט in the sense of *spread itself out, surround:* "The Chaldeans surrounded the camels with three bands." But we are not deceived when we say, that both meanings are comprehended in the verb, *spread out or surround,* and *fall upon or attack.* In 1 *Chron.* xiv. 9, 13, the former meaning must be taken: in the above-cited texts, the latter. If the verb also signifies "to pull off clothes," this must not be taken as the original, but as a derived meaning. Here is the process of derivation: 1. *To spread out;* 2. *To spread out in a warlike array;* 3. Hence *To attack;* 4. *To plunder,* and especially *to pull off clothes;* 5. *To undress in general.*

[a] Some commentators change עַד into עוֹד, which was at first to be expected, because in the previous passages it always stands before the same words as

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18. While he was yet speaking, another came and said, Thy sons and thy daughters ate and drank wine in the house of their brother, the first-born.

19. When lo! there came a violent wind over the desert,[b] and struck the four corners of the house, so that it fell upon the young people, and they died; and I only have escaped to bring thee this news.[c]

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here. But עַד, as the most expressive, is to be here retained in the sense of *usque ad (during)*, according to the literal translation (until now, whilst he was yet speaking). This is according to the sense as much as if עוֹד stood (while he yet spoke). We find עַד thus used, 1 *Sam.* xiv. 19; *Jon.* iv. 2; *Neh.* vii. 3.

[b] The Arabian desert, situated to the southward of Job's dwelling, is here meant. The storm came with the greater violence over the desert, because uninterrupted. *Vide* ch. xxxvii. 9; *Isaiah* xxi. 1; *Hosea* xiii. 15; *Jer.* xiii. 24.

[c] As there is no reason for supposing that the young men alone were slain, we are obliged to take נְעָרִים as a comm. gen., like בָּנִים, sons, in *Gen.* iii. 16, which includes also daughters. So in *Ruth* ii. 21, הַנְּעָרִים stands for maidens. *Vide Gen.* xxii.

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20. Then Job arose, and rent his garment, and shaved his head, and fell to the earth, and prayed.[d]

14; xxviii. 55; xxxiv. 3, 12; *Deut.* xxii. 15. Even in the verbal repetition of *I alone am escaped*, put into the mouth of each messenger, there is a preparation of gradual destruction which does honour to Satan's diabolical contrivance.

[d] "Job arose, and rent." Here is the well-known oriental particularity and fulness of descriptive language; for קוּם, in connection with any other verb, may be translated as "*beginning to do something*," like قَامَ in Arabic, which in the Kamus is explained by طَفِقَ *to begin*. *Vide Schult. in loco.* Still the expression קוּם denotes inward excitement. Job had received with calmness the other messages of misfortune, until he heard of the death of his children, וַיָּקָם, *then* he arose. Some commentators falsely understand the outward act of rising, and enquire whether Job had previously been seated at table? Eichhorn and Dereser even translate it, *then Job started up*. *Vide* the same phrase, 2 *Sam.* xiii. 31. It is true that in Jonah iii. 6, it stands וַיָּקָם מִכִּסְאוֹ; but there a king is in question. The rending of the garment was at first a natural, and afterwards became a conventional mark of the most lively grief, and the deep-

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21. He spake:
Naked came I forth from my mother's womb,
And naked do I return thither:
Jehovah gave, Jehovah hath taken away;
Blessed be Jehovah's name.[e]

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est mourning. *Vide Gen.* xxxvii. 34; *Jos.* vii. 6. *Vide Jahn in Bib. Archæol.* part i. book 2, p. 557. The same may be said of shaving the head. *Vide Jer.* xli. 5; *Micah* i. 16. נָזַז means, not to tear out the hair, as some will have it. Bochart has shown that this meaning is unsuitable. *Vide Hieroz.* part i. p. 480, and *Schultens in loco.*

[e] Thus speaks the יְרֵא אֱלֹהִים, pious, God-fearing man. יָצָרְתִּי stands for יָצָאתִי. *Vide* concerning this ellipsis of א in verbs of the form לא, ch. xxxii. 18; *Num.* xi. 11; *Jer.* viii. 11; and *Gesenius in Lehrgeb.* 417, and *little Gramm.* 129; *Ewald in Crit. Gramm.* 450, and *little Gramm.* 185. שָׁמָּה thither, that is, to the bosom of his mother, by which the poets understand the earth. *Vide Eccles.* v. 15. In the expression בֶּטֶן אִמִּי the idea of the common mother of mankind is suggested. Out of the earth came man at the first; and again he returns to the earth. *Gen.* iii. 19; *Eccles.* xii. 7. The doctrine of the soul's pre-existence is not here to be thought of. *Vide Döderlein in loco.* In the expression

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22. In all these things Job sinned not, and allowed himself to commit no folly against God.[f]

יְדִי שָׁם יְהֹוָה מְבֹרָךְ there is the noblest contradiction of the assertion of Satan in verse 11; in which we must not omit to notice the suitable repetition of the verb בֵּרַךְ.

[f] בְּכָל־זֹאת is rightly translated by the LXX. *ἐν τούτοις πᾶσι τοῖς συμβεβηκόσιν αὐτῷ in omnibus his, quæ contigerunt ei.* To refer בְּכָל־זֹאת to all that Job said and did, like Muntinghe, Rosenmüller, &c., is a tame idea, because it is self-evident, from the conduct of the Unfortunate in verses 20 and 21, that in this there was no commission of sin. נָתַן is not here exactly דָּבַר to speak, as it is often explained to be. *Vide Gesenius* and *Winer*. It has more the meaning of *to give, to yield, to permit,* in so far as we are prepared to find an expression couched in hasty words against God, natural in the bitterness of that grief with which Job was penetrated. But it is impressively stated, לֹא נָתַן תִּפְלָה "he allowed himself nothing foolish." something unseasoned, that is, a foolish speech. *Vide* תָּפֵל, ch. vi. 6., which, in *Lament.* ii. 14, is united with שָׁוְא. *Vide* ch. xxiv. 12; *Jer.* xxiii. 13. تَفِلَ in Arabic, means, "to be without flavour."

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CHAPTER II.

1. It came to pass on a certain day, that the sons of God appeared in order to stand before Jehovah, and Satan also appeared in the midst of them to stand before Jehovah.

2. Then said Jehovah to Satan, Whence camest thou hither? And Satan answered Jehovah, and said, From a flight over the earth, and from going to and fro through the same.

3. Jehovah said unto Satan, Hast thou marked my servant Job? For there is no one like him upon the earth, a pious and upright man, fearing God, and averse to evil? and

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Vide Schultens in loco. There is much depth of meaning in calling every passionate complaint against God silly. *Vulg.* "Neque stultum quid contra Deum loquutus est;" as also in ch. ii. 10, the same meaning is expressed. On account of this parallel passage, the translation of the LXX. is unsuitable: καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ Θεῷ, which is in the *Ital.* expressed: "Et non dedit insipientiam Deo."

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he holds fast his piety, although thou hast excited me against him to ruin him without his deserving it.[g]

4. Then Satan answered Jehovah, and said, Skin for skin; but all that a man has will he give for his life.[h]

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[g] תֻּמָּה marks that principal feature in Job's character which Satan attempted to make suspected. *Vide* ch. xxvii. 5; xxxi. 6. *Piety* expresses the best in our language the temper of his mind, firmly and immovably directed towards God. A well-known German hymn calls God himself *pious*, in order to glorify his truth and boundless love. Thus the Hebrew root תָּמַם, and all its derivatives, contain the idea of completeness. הֶחֱזִיק *scil.* יָד, properly to make fast the hand to any thing, to attach one's self to an object. *Vide* ch. viii. 15; and figuratively, as here and in ch. xxvii. 6. סוּת *Hiph.* with the accus. and בְּ of the person, to excite any one against another. *Vide* 1 *Sam.* xxvi. 19. *Vulg.* "Tu autem commovisti me adversus eum, ut affligerem illum frustra."

[h] "Skin for skin" will one give (*scil.* יִתֵּן), is a proverb of which the sense is variously rendered by commentators. The common explanation is, that a man would willingly give the skin (that is,

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5. But do thou only stretch forth thine hand and touch his bones and his flesh, and he will assuredly renounce thee insolently to thy face.

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life) of another for his own skin (that is, life). In that case, עוֹר would stand for the whole body, and express first the other's skin, then one's own, as is the case in the parallel passage in Exodus xxi. 23, נֶפֶשׁ תַּחַת נָפֶשׁ. And this interpretation would suppose that Job bore the loss of his cattle, his servants, and even his dear children, with perfect equanimity, as long as he remained uninjured personally. So explains Ephrem Syrus. But this proverbial expression will be better rendered thus: There is nothing so dear to a man that he will not exchange it for something else—one outward good for another outward good (skin for skin): but life, the inward good, is of a value which cannot be replaced; he will give it for nothing else; he will sacrifice every thing for its sake. עוֹר and נֶפֶשׁ must be considered in antithesis; and וְכֹל must not be, as usual, translated *and all*, but *but all*. "Skin for skin" is a mercantile proverb—"One for the other"—"Every thing may be exchanged," and it may be applied with so much the more propriety, as skin (the thing which may be exchanged), the external, is opposed to life (the thing which may not be exchanged) the internal. Therefore

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6. Jehovah answered unto Satan, Well, let him be given into thine hand, only spare his life.[i]

7. And Satan departed from the presence of God, and smote Job with malignant boils, from the sole of his feet to the crown of his head.[k]

Job had the greatest temptation to value his life; and there is, besides, in Satan's words, a bitter attack upon the egotism of man.

[i] Superfluous acuteness has been wasted upon the question, whether שָׁמַר shall be translated *preserve, defend,* or *spare*. *Vide Schultens in loco.* From the context, there can be no other meaning in the passage than to take care that the life of Job should not fall the victim of his most painful and dangerous sickness.

[k] שְׁחִין is literally *burning boils,* from the root שָׁחַן, which, however, does not occur in Hebrew, but in Arabic سخن, and in Syriac ܫܚܢ *incaluit;* in German, *Sengen*. *Vide Exod.* ix. 9; x. 11; *Levit.* xiii. 18–20; 2 *Kings* xx. 7. With the addition מִצְרַיִם, it means the most dangerous species of leprosy, which is a native of Egypt. *Vide Deut.* xxviii. 27, 35. There are various sorts of leprosy: hence the express addition רָע *malignant;* which

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8. And he took him a potsherd that he might scrape himself with it, and he seated himself in the ashes.[1]

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is also called the *black*, or *Elephantiasis*, because under the influence of the disease the feet swell, and become like those of the elephant. *Vide Michaelis Introd.* 56, *and his remarks on his translation in loco.* "From the sole of the foot to the crown of the head." So the whole body is included, *Isaiah* i. 6. The same is said in *Deut.* xxviii. 35, of the Elephantiasis, where also occurs the expression "to smite with the black burning boil, (חַבָּה בִּשְׁחִין רָע)."

[1] Scraping with a potsherd did not belong, as some assert, to rites of woe. The tormented man used this substance, harder than the finger, in order to deliver himself from the burning itching of those boils, which were also too disgusting to be touched. חֶרֶשׁ = خَرْش "potsherd," does not mean a piece of broken earthen vessel, but an instrument made on purpose. For the root חָרַשׁ or חָרַס, which does not occur in the Old Testament, is assuredly of the same meaning with our *scratch*; *vide* the nom. חֶרֶס, *Deut.* xxviii. 27, and the Arab. خرس and خرش. The natives of the East now

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9. Then said unto him his wife, Dost thou always hold fast to thy piety? renounce God, and die.[m]

---

sometimes use an instrument for this purpose, shaped like the hand, and made of ivory. *Vide Rosenmüller in loco.* The verb בָּרַךְ is related to חָרַס, and means to *scratch:* it is found here only in *Hithpahel.* *Vide* the Chaldaic גְּרַד and גָּרַד, the Syriac ; and the Arabic جرد *rasit.* To sit in the ashes is a mark of the deepest mourning; *vide* ch. xlii. 6; *Jonah* iii. 6: so עַל עָפָר, *vide Isai.* xlvii. 1; *Jer.* vi. 26. Mourners thereby expressed their need of the help of God, and their humility, and that they were nothing but dust and ashes; as Abraham speaks of himself to God, *Gen.* xviii. 26. Also Ulysses, after suffering shipwreck, places himself mourning on a heap of ashes, *Odyss.* v. 153, 160. LXX. and Vulgate have this addition: ἐξω τῆς πόλεως, *extra civitatem;* because, according to the Mosaic law, lepers were obliged to live without the camp and city. *Lev.* xiii. 46; 2 *Kings* xv. 5; 2 *Chron.* xx. 21.

[m] The tone here must be interrogative; for the ה interrog. is wanting, as is the case in 1 *Sam.* xxii. 1. Others translate the words בָּרֵךְ אֱלֹהִים וָמֻת thus: "Praise thy God, and die!" taken ironically;

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10. He spake to her, Thou speakest like a foolish woman. Shall we receive good from God, and not also evil? In all this did not Job sin with his lips.[a]

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in which case, בֵּרַךְ here, as well as above, in ch. i. ver. 21, must be taken with reference to Job's words there. But the translation which we have selected seems better; for boldness is more suitable to the wife of Job than irony. At all events, there is nothing in the form of words against our translation. When Gesenius, (*Gramm.* § 99, 9*th ed.*) with a comparison of Isaiah viii. 9, so weakens both imperatives, that the translation becomes, "Praise God evermore, yet thou must die," he makes the wife express herself somewhat feebly. Her discursive speech in the translation of the LXX. is an addition to the text.

[a] Literally, "one of the foolish women," as *2 Sam.* xiii. 13, in the masculine כְּאַחַד הַנְּבָלִים, so that the indefinite article is expressed by אֶחָד, which we find more commonly in later than in earlier Hebrew authors. *Vide* 2 *Sam.* ii. 18; vi. 20; xvii. 9; and also in Greek, εἷς τῶν μαθητῶν. *Mark* xiii. 1. *Vide Gesenius in Lehrgeb.* p. 655; *Ewald in Crit. Gramm.* 570, and *in little Gramm.* 240: As we say, "Speak not so foolishly." *Godlessly* would be too strong an expression, although נָבָל

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11. Three friends of Job's heard of all the evil that had befallen him;[o] and they came each from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They had agreed together to come in order to testify their compassion for him, and to comfort him.[p]

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might have that meaning. *Vide Psal.* xiv. 1; liii. 2. נַם for הֲגַם *itane vero?* as in 1 *Sam.* xxii. 7. קִבֵּל in later Hebrew, *to accept. Vide Esther*, iv. 4; ix. 23, 27. Concerning receiving or accepting instruction, *vide Prov.* xix. 20; and thus it is said in Arabic قَبِلَ نَصِيحَةً *to take warning.* In Chaldaic, קַבֵּל is used instead of the Hebrew לָקַח and נָשָׂא. Syr. ܩܒܠ.

[o] הַבָּאָה "which had befallen him:" as בּוֹא in general occurs with ל and the accus., ch. iii. 28, and *Prov.* x. 24; xxviii. 12. The article ה stands here for the relative, as *Gen.* xviii. 21; *Jos.* x. 24; and especially in later books. *Vide Gesenius in Lehrgeb.* 605, and in *little Gramm.* 104; *Ewald in Crit. Gramm.* 650, and *little Gramm.* 288.

[p] Concerning the names of the friends, Eliphaz is the true name of an Edomite. This was the name of Esau's eldest son, *vide Gen.* xxxvi. 4, 10,

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12. They raised their eyes from a distance, but they recognized him not: then they lifted up their voices and wept, and each one rent his garment, and sprinkled ashes on his head towards heaven.[q]

11, 15; and his son was called Theman, *vide Gen.* xxx. 11, 16. Theman is, according to *Amos* i. 12, the capital of Edom. In *Jer.* xlix. 7, *Obad.* 8, 9, Theman is used as synonymous with Edom; *Gen.* xxxvi. 40, 11, 15.—Shuach was a son of Abraham by Keturah, *Gen.* xxv. 1, 2; and according to ver. 6, he lived in Arabia. Probably he gave his name to a whole Arab tribe. We are reminded by הַשּׁוּחִי of the Tauchitæ of the Greeks, and of the region Συχχαία in Arabia Deserta, to the east of Βαταναία. *Vide Ptol.* book v. ch. 15.—הַנַּעֲמָתִי is the patronimic of Zophar, as descending from נַעֲמָה. We cannot think of the town of this name in the tribe of Judah, *vide Jos.* xv. 21, 41, which was too distant. We cannot fix the position of our Naama further than by stating, that it must have been a town or region in the neighbourhood of Arabia Deserta. נוּד unites in itself the significations of compassion and consolation.

[q] Needless difficulties are made about the expression of "raised their eyes from a distance,"

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13. They sat beside him on the ground for seven days and seven nights,[r] but no one spake a word unto him; for they saw that his grief was very great.

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because it must suppose that the friends of Job did not recognize him. But according to reason, it can only relate to a distance at which it is possible for eyes in a good state to recognize an old acquaintance. They did not indeed recognize Job, because his disease had disfigured him. The expression "to raise his eyes," to denote *looking* at, is used, *Gen.* xiii. 10; xliii. 29; *Num.* xxiv. 2; *Judges*, xix. 17; 1 *Sam.* vi. 13. "They lifted up their voices, and wept." It need not strike us as singular, that men with the quick sensibilities of the East, gave an utterance to their feelings which is quite reconcilable with strength of body and mind. "Towards heaven, or aloft:" that is, they threw ashes in the air, that they might fall down upon their heads, and cover them. This is a mark of the deepest mourning. *Vide Jos.* vii. 6; 1 *Sam.* iv. 12; 2 *Sam.* xiii. 19; *Lam.* ii. 10; *Ezek.* xxvii. 30; *Acts*, xxii. 23. By זָרַק is expressed the most violent throwing of dust, "ejaculatus est:" *vide Exod.* ix. 8; *Schultens in loco.* This recalls the description by Homer, *Iliad*, xviii. 22.

[r] The older commentators strive in vain to ac-

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CHAPTER III.

1. HEREUPON Job opened his mouth, and cursed his day.

2. Job began, and spake:[a]

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count naturally for this sitting on the ground for seven days and seven nights, which they take literally. Sitting on the earth is a mark of mourning, 2 *Sam.* xii. 16; *Jer.* iii. 26; *Lam.* ii. 10. And mourning was fixed to seven days and seven nights. *Gen.* l. 10; 1 *Sam.* xxxi. 13.

[a] Although the idea of answer is contained in עָנָה, it also means, to begin to speak; *vide Song of Songs*, ii. 10; *Zech.* i. 10; iii. 4; iv. 11, 12; *Isaiah* xiv. 10; *Amos* vii. 14. Even the last-cited text shews that we must be cautious in regarding this expression as a proof of the recent composition of our book, as it is thus found in one of the most ancient prophets. It will be safer to consider that עָנָה does not alone mean to answer, but is also used in solemn or poetical language to increase the force of וַיֹּאמֶר, when it precedes it. It corresponds with the German *anheben*. This meaning agrees more with its

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3. May the day be blotted out on which I was born,
And the night which said, A man-child is conceived.[t]

---

fundamental idea, to make known to one, = عَنَى *voluit intendit aliquid dictis suis, significavit.* We can easily show the progress of this word to the ordinary meaning of the verb *to answer*, by the expression *to notify or point out;* for in giving an answer, we must take care to point out our meaning.

[t] That is to say, the day in which I should be born; for the future tense is used to express past events in the sense of indefinite futurity. *Vide Ewald Crit. Gramm.* 527. Job does not mean, as Ewald will have it, the moment before his birth, but (according to the philosophic sense of the expression) the time when, according to God's purposes, I should be born. But the translation, "in which I was born," is not incorrect; for the day predetermined by God must of necessity enter into time. Many commentators supply בַּאֲשֶׁר before אָמַר, making it *the night in which it was said.* But the night itself is poetically made to speak. הָרָה in its true sense, relates to being conceived, and is not, as some maintain, like הָרַךְ. The change

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4. That day, may it be darkness,
   May God from above never seek it out,[u]
   And may no light ever shine upon it!

---

is more poetical, and accords better with the verbal meaning; for it is the night which agrees with אָמַר, and which may be permitted, by poetical license, to see into the secrets of conception. The night is also personified in *Psalm* xix. 3, and below, in verse 10, as well as in ch. xxx. 17. It is said in the Arabic proverb, الليل حبلي فما تدري بما تلد "The night is pregnant, and thou knowest not what it may bring forth." Compare with this imprecation on his birth-day, a similar one in *Jer.* xx. 14–18, which, however, is much inferior to this passage in point of poetical beauty.

[u] The poet's fancy sinks the day in so great a depth of shade, that it shall lie buried in it for ever. He wishes that God may never stoop from the dazzling glory of his throne, in order to raise it up from its dark concealment. We give to דָּרַשׁ its true meaning, and do not translate it thus prosaically: "May God not regard this day." The word מִמָּעַל added to אֱלוֹהַּ is favourable to our explanation, which would be a somewhat useless addition, were it not taken in reference to the day, considered as sunk in a gloomy abyss.

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5. May it be lost in darkness and the night of death![v]
May clouds dwell upon it![w]
May magical incantations which darken the daylight terrify it![x]

---

[v] When gloom and darkness recover their rights over the day, light has no longer any claim to illuminate it; for the old night of chaotic obscurity has enveloped it. נָאַל (1.) *Vindicavit*, (2.) *Polluit*. Old commentators prefer the former meaning, and more recent ones the latter, which seems, at least, to make the sense more poetic. Darkness and obscurity stand, according to a common Hebraism, for the thickest darkness.

[w] May black clouds lie as an eternal covering upon the day, sunk in the depths of gloom! שָׁכַן "to dwell," expresses continued covering up; and a cloud is a common image of darkening; *Joel* ii. 2. יוֹם עָנָן.

[x] May the darkening of the day be the more terrific from its suddenness! The idea of a sudden terrifying occurrence lies in the verb בִּעֵת. *Vide* 1 *Sam.* xvi. 4. Subject to the verb is חַשְׁכּוֹ וְצַלְמָוֶת, and we must literally translate it thus: "Suddenly may they fall upon it, as the incantations destructive of the day." Other commentators take as

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subj. the following כְּמְרִירֵי יוֹם, while they translate כְּמְרִירִים by *nigror, i. e. tenebræ densissimæ*, regarding כְּ as rad. and כָּמַר *to be black or mournful*, as the root; *vide Lam.* v. 10: "May the blackness of the day terrify it!" As Eichhorn has it, "May it be affrighted at its own darkness!" But (1.) The form כְּמְרִיר must be כַּמְרִיר, according to the analogy of the nominatives, which double their third radical letter; as חַכְלִילִי, *Gen.* xlix. 12, from חָכַל *to be red.* (2.) The repetition, that "darkness may terrify the day," seems to be tame. Again, other commentators, according to the example of the Syriac and Arabic version, take כְּ as præf., and מְרִירִים (from the root מָרַר *amarus fuit*) for *amaritudines, i. e. mala, infortunia*; for in Arabic the root does not only mean *amarus*, but *infelix fuit.* כ is then the *Kaf veritatis*, which in such cases the LXX. often omit. *Vide Gesenius in Lehrgeb.* 846. The sense would then be, "May the misfortunes of the day befall it!" But even allow such a כְּ to be admissible (which is problematical, *vide Ewald in Crit. Gramm.* 614), its meaning would not be clear in this place. We take מְרִירִים for *incantamenta*, magical incantations. مرير in Arabic *incantationes*, according to Golius, in *Lex. Arab.* p. 2209, from مر *amarus*

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6. That night, may darkness carry it away!
May it not rejoice in the circle of the year!
In the number of the moons may it not be reckoned!

---

fuit, amara locutus fuit, refers to magicians. Incantations of the day are incantations which darken the day; since, according to the popular superstitions of the East, magicians were able, by pronouncing certain spells, to change the brightest day into the darkest midnight. *Vide* verse 8. אֹרְרֵי יוֹם "cursers of the day." Thus there is a fine poetical gradation in the verse.

[y] May the darkness appropriate that night, as its booty, *i. e.* dissolve it in the dark realm of nonentity, so that it may no more be regarded as existing. In the translation we give the words literally; and the sense is more poetical than if we were to say, "May the day be obliterated!"

[z] May this night find as a division of time no place in the circle of days and nights which form months and years! If we distinctly retain the idea of personification, the expressions cannot displease. אַל־יִשְׂמַח בְּיְמֵי שָׁנָה, "May it not enjoy the days of the year," is very poetical, in so much as the change from night to day is regarded as an elevation to the enjoyment of light. Hence our explanation is to be preferred to the other, viz. "not

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7. Yea, that night, may it be unfruitful![a]
   May no joy enter therein!
8. May the cursers of the day curse it,
   Who are expert to exorcise Leviathan![b]

---

rank among the days of the year," according to which, יַחַד is not made to refer to חָדָה "enjoy," (*vide Exod.* xviii. 9), but to יָחַד "to unite."

[a] In the language of poetry, night may be called unfruitful, because it hinders fruitfulness. This wish flows from the full heart of Job; because the night, through its fruitfulness, gave birth to him, the Unfortunate.—Others, as Jerome, translate it, "sit nox illa solitaria!" But our translation expresses more accurately Job's tone of mind. Concerning גַּלְמוּד = جلمود, which in Arabic means a very hard stone, *vide Schultens in loco.* רִנָּה, which precedes הַלַּיְלָה, marks with peculiar emphasis the night of Job's conception.

[b] May those who are master-magicians curse it! Such magicians are meant whose charms have power, according to popular belief, to turn bright day into gloomy night. Some commentators think that by these cursers of the day the Ethiopians are meant, who are said to curse the sun at day-break, because it has so burnt them; while others suppose it to have been the people of Atlantis, of

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9. May the stars of its twilight remain dark,
May it wait for the light in vain!
May it never behold the twinkling of the ruddy morn![c]

---

whom Pliny says, in his *Natural History*, B. v. ch. 8, "Solem orientem occidentemque dira imprecatione contuentur, ut exitialem ipsis agrisque."—By Leviathan (Crocodile, ch. xl. 20) we understand a very large serpent. *Vide Isaiah* xxvii. 1. The art of the charmers of serpents is well known throughout the east. Before עֵרֶר we must supply לְ, which is in poetry often omitted before the infinitive. *Vide Ewald in Crit. Gramm.* 621.

[c] May this night remain for ever dark; may no morning star arise on it; may no rosy dawn enliven it! We can trace, in the figurative language both of the east and of the west, the poetical notion of the sun as an eye. The comparison appears to be so natural to the Arabs, that their poets use the word eye for sun. They speak of the twinkling of the sun, meaning his rays. With a bolder simile, twinkling or eyelashes are here given to the morning dawn; and we must thereby understand the rays breaking through the ruddy horizon before sunrise. *Vide* ch. xli. 10. Schultens *in loco* gives rich parallel similies from the Arabian and Greek poets.

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10. For it closed not up the womb of my mother,
And hid not misery from mine eyes.[d]
11. Wherefore came I not dead out of my mother's womb?
Or did I not expire as I was brought forth?[e]

---

[d] Literally, She closed not the doors of my mother's body. To close up the womb is a well-known expression to denote barrenness. 1 *Sam.* i. 5, 6. We can have no doubt of the meaning of בִּטְנִי, and especially of the suffix. The LXX. have rightly translated it, ὅτι οὐ συνέκλεισε πύλας γαστρὸς μητρός μου, and the Vulgate, in explanation, "Ostia ventris qui portavit me." — Before לֹא יַסְתֵּר, must be supplied from the first hemistich, it being often the case when two negative periods follow, the one after the other, in poetical parallels, that the first alone has the negative, which must be supplied to the second. *Vide* ch. xxviii. 17; xxx. 20; *Prov.* xxx. iii.; *Psalm* ix. 19; *Gesen. in Lehrgeb.* 832; *Ewald in Crit. Gramm.* 657. Job, in his actual elegiac tone of mind, names the whole of mortal existence עָמָל.

[e] But even after his conception, why was not his tender life destroyed in his mother's womb? Or if he must be born alive, why did he not immediately die? Here too we must understand

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12. Wherefore did the knees receive me?[f]
Or the breasts give me suck?
13. Then might I now have had rest,
Then might I now have been asleep and in repose,[g]
14. With kings and councillors of the people,
Who build up ruins for themselves;[h]

---

that אָמוּת and אֶגְוָע are futures, as אִוָּלֵד is in verse 3. Why should I not, according to God's appointment and his good pleasure, die even from my mother's womb? that is, come out of it מֵת.

[f] If he did not perish at his birth, why did paternal and maternal care protect him? O had they only left him to destruction in helpless childhood! The expression refers to the solemn reception of the child by the father, who placed it, when new born, on his knee, or in his bosom, to express that he recognized it, acknowledged it to be his, and bound himself to rear it carefully. *Gen.* xxx. iii.; *Isaiah* lxvi. 12.

[g] On the peculiar connection between the præt. and fut. in this place, *vide Ewald in Crit. Gramm.* 555.

[h] The wounded spirit of Job, sickened with the vain and empty struggle of mortal powers after splendour and magnificence, contemplates the pa-

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15. Or with princes rich in gold,
Who fill their houses with silver;[i]
16. Or like a hidden untimely birth should I
have had no existence,[k]
Like children who never see the light!

---

laces of kings, now heaps of ruin; hence what seems at first view a bold expression. To consider the repose of death as the most desirable end of the great ones of the earth, vexed and wearied with heaping up perishable treasures, bears witness to the irony which often blazes forth from the black cloud of melancholy. After this remark, we require no other explanation of חָרְבוֹת. *Vide J. D. Michaelis, Suppl. ad Lex. Heb.* 905. He takes חָרְבוֹת for חָרְמוֹת, (from the root חרם *sacer locus est*), for *templa adyta*, and also for monuments, mausoleums.

[i] The supposition, that by בָּתִּים we are to understand the abodes of the dead, is here unnecessary.

[k] What can be more concealed than an untimely birth? and what has more rest? Therefore does the preacher Solomon satirically prefer its repose in the dark concealment of an eternal grave to the restless and unsatisfied miser. *Eccles.* vi. 4, 5.

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17. There the sinners cease from troubling,[1]
There the worn-out in strength find rest;
18. There the bondsmen repose together,
They hear no longer the call of the oppressor.
19. The small and the great are there equal,
And the slave is free from his lord.

---

[1] רְשָׁעִים must be considered with reference to its original meaning. רָשַׁע means to be excited, and stands in opposition to שָׁקַט, to be tranquil, ch. xxxiv. 29. A comparison with Arabic and Aramaic confirms this signification. رَثَعَ is *to have great desires;* ܐܬܪܫܥ is *to be disquieted in mind.* Eben Ezra expresses our word by מִתְנוֹעֲעִים *qui perpetuis motibus cupiditatis, iræ aliusve affectus inquietabantur. Vide David Kimchi, Psalm* i. 1. The wicked are peculiarly named thus; they are always restless, and tossed to and fro by tearing passions. רֹגֶז expresses their condition, in which is included the fear of punishment. *Isaiah* xiv. iii. *Rosenmüller* takes רֹגֶז in the active sense of disquieting: "There do the wicked cease from troubling others." But according to the arrangement of the passage, the disquieting of the רְשָׁעִים seems to be rather passive than active.

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20. Wherefore giveth he light to the afflicted,
And to the care-worn life?[m]
21. Who long for death in vain,
And dig for it rather than for hidden treasures;
22. Who rejoice even with a cry of joy,
And shout when they find the grave?[n]
23. Wherefore to the man whose way is hidden,

---

[m] That is to say, God. The omission of his name is frequent where He alone can be understood. *Vide* ch. xxiv. 23; *Prov.* x. 24; *Eccles.* ix. 9. אוֹר stands here, as in ver. 16, for חַיִּים, which the parallelism shows. The joyful light suits not the mourner. Wherefore does God prolong existence to those who in the deepest sorrow desire death?

[n] A description of those who are grieved even to death, to whom the grave is the most pleasing abode, because the most in unison with their feelings. Concerning the expression שְׂמֵחֵי אֲלִי־גִיל *vide Hosea* ix. 1. The reading גַּל *mound*, or *funeral mound*, which is received by Houbigant, Döderlein, Hufnagel, and Justi, arises from a too anxious reference to the parallelism, and is to be rejected, because the expression never occurs elsewhere in this particular meaning.

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Whom God hath hedged in?[o]

24. Before my food my sighs go forth,[p]
And my roaring streams out like water.

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[o] The picture is taken from a wanderer, who having lost his way, finds himself straitened in a narrow space, and falls into the greatest anxiety. Imagination often conjures up such distressing pictures in dreams. *Vide* ch. xix. 8; *Lament.* iii. 7, 9; *Hosea* ii. 8. By this wanderer Job means himself, as is shewn by the following verse, and the כִּי which begins it.

[p] Before I begin to eat, my sighs interrupt me, and deprive me of necessary nourishment. Sorrow was Job's food. The shortest and best old translation of this passage was the Vulgate, "antequam comedam suspiro." Were we, with Schmidt and Schultens, to translate לִפְנֵי by *ad instar* (*vide* ch. iv. 19), "like my food come my sighs," then תָּבוֹא would not suit the passage; we should rather expect no verb. If, with Rosenmüller, we were to understand the words as if Job must sigh before eating, from the consciousness that the violence of his disease had disabled both his mouth and his hands, we should err in a far-fetched explanation. In the second hemistich two forcible ideas are mingled, in order to describe the agonizing cries of the sufferer. שְׁאָגָה is properly used for the

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25. The thing whereat I shuddered has struck me,
    And that which I feared has come upon me!
26. I have no rest, I have no quiet, I am never still,
    And fresh storms are coming!

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roar of a lion, and also for the groaning of an unfortunate, *vide Psalm* xxii. 1; xxxii. 3; and also the verb שָׁאַג, *Psalm* xxxviii. 9. מַיִם expresses the rushing sound of water streaming, as is understood from וַיִּתְּכוּ שַׁאֲגֹתָי; for נָתַךְ means to flow, (*vide Exod.* ix. 33), for instance, of wrath, in 2 *Chron.* xii. 7; xxxiv. 25; *Jer.* xlii. 18; xliv. 6. Concerning the union of the verb יִתְּכוּ in the masculine, with the fem. שַׁאֲגֹתָי, *vide Ewald in Crit. Gramm.* 643.

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CHAPTER IV.

ELIPHAZ.

1. Eliphaz the Temanite began, and spake.[q]
2. May we attempt a word with thee? Is it grievous to thee?
   Yet to controul himself in speaking, who is able?[r]

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[q] Of the three friends who came in order to console Job, Eliphaz from Theman is the first who addresses the Sufferer. He expresses his astonishment at finding a man so devoid of comfort, who had formerly by his encouragement strengthened so many weak, and refreshed so many disturbed in spirit.

[r] We take נִסָּה simply as præt. Niph., and we repeat the interrog. ה at the following תִּלְאֶה. Eliphaz is afraid lest the sufferer should be offended at his reply; hence the modest question at the beginning, which is made void by the second hemistich, where it is said, "Another would not speak, on hearing such things as I have heard from thee." The sense is enfeebled when Rosenmüller, according to most of the old translations, takes

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3. Behold, thou hast instructed many.
   And hast strengthened the feeble hands.[s]
4. Thy words have raised up the sinking,
   And the bended knees hast thou again made straight.
5. Now it comes to thee, and thou despondest;
   Now it touches thee, and thou art unhinged!
6. Is not thy piety thy hope?[t]

רַגְשָׁה for רַגְשָׁא, and translates thus: "Dost thou take it amiss when we address a word to thee? — In עָצַר is contained the idea of a bounding influence acting on something, on which account it is construed with עַל; hence it is called to rule over one, *vide* 1 *Sam.* ix. 7. *Vide* ch. xii. 15; xxix. 9.

[s] Relaxed hands. Here is a graphic description of want of energy, *vide Isaiah* xxxiv. 3; 2 *Sam.* iv. 1.; as folded hands describe sloth, *vide Prov.* vi. 10. So is בּוֹשֵׁל in the following verse, which expresses the sinking of courage through misfortune, as בִּרְכַּיִם כֹּרְעוֹת expresses the want of strength to hold upright.

[t] The fem. form of the verb תָּבוֹא; and יִגַּע is to be taken as the neuter. Thus we say עָשְׂתָה לִי צָרָה, I feel straitened. *Vide Judges* x. 9; *Isaiah* xxxviii. 14; *Gesen. in Lehrgeb.* 797,

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And thine uprightness thy confidence?[a]

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and *little Gramm.* 229; *Ewald in Crit. Gramm.* 645, and *little Gramm.* 281. It is needless to supply בְּעָיָה, or to read בְּעָרָה instead of עָרָה, which is an unlucky conjecture of Reiske. *Vide Schultens in loco.* In verse 2, לָאָה is used for want of power to bear a discourse; and here it expresses exhaustion from suffering the woes which God has sent. On a comparison of לָוָה and the Arabic لوي, the original meaning of the verb seems to be, *to turn one's self*, in contradistinction to *persisting* or *enduring*. נִבְהַל, the Niphal of the obsolete verb בָּהַל, is stronger than לָאָה, and expresses, to lose one's self-command (σαίνεσθαι, 1 *Thess.* iii. 3.) The idea is that of a violent shock, *vide Ps.* vi. 3, and the transposed בָּלַהּ. In Arabic بهل is *to leave one to himself*. In the Niphal of our Hebrew verb, though this comparison with an Arabic phrase, we obtain the idea of *letting one go*. At any rate, the other meaning of *to curse one*, which the verb has in Arabic, does not suit here, although it must be referred to the fundamental meaning of *a violent shock*, which can be recognized in Hebrew and Chaldaic.

[a] כִּסְלָה is not here *folly*, as the old translators make it, but *hope*, as in ch. viii. 14, כֶּסֶל, *Prov.* iii.

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7. Bethink thee, who ever went guiltless to ruin?
When were the righteous rooted out?[v]

26, which in its primary meaning signifies *loins*, and in its figurative meaning, *confidence, support.* But because the confidence of most men is reposed on the vain and deceitful goods of the earth, כִּסְלָה also signifies folly. *Psalm* lxxxv. 9.—The words of the last hemistich, as now united, do not hang well together. We can remark a great variation in the old versions; and the last member of the verse is critically suspicious. The best remedy would be a transposition of the words, by which תִּקְוָתֶךָ would be placed at the end of the verse, where it corresponds with כִּסְלָתֶךָ, by which arrangement the verse is greatly improved. *Vide Bouillier, Observat. Miscell. in Lib. Jobi*, 94. This is also more critically accurate than to leave out the obnoxious וְ before תֹּם, with Drusius, Houbigant, Döderlein, and de Rossi. If we retain the order of the words as they are now before us, we must regard the וְ as commencing the conclusion, and translate thus: "And with regard to thy confidence, it is thy blamelessness," *i. e.* it is thereon founded. *Vide Rosenmüller in loco.*

[v] If Job is innocent, he will assuredly not go to ruin with his sufferings. By the strength of this

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8. When I saw men who ploughed unrighteousness,
And sowed destruction; they must reap the same.[w]
9. By the breath of God were they ruined,
And were consumed by the blast of his wrath.[x]

---

confidence he will be enabled to overcome the power of the most violent grief. — הִנֵּה increases the power of the interr. מִי, like our *who then is he?* — נִבְחָד, literally, to be disowned by God, or ruined. *Vide* ch. xv. 28; xxii. 20.

[w] For the same idea, taken from husbandry, *vide Prov.* xxii. 8; *Hosea* viii. 7; *Gal.* vi. 7, 8; and *Winer's Comment.* Schultens *in loco* has collected parallels from Greek poets. — חֹרְשֵׁי אָוֶן is an incomplete expression for "they who plough the field of unrighteousness." — חָרַשׁ cannot, as in *Isaiah* xlv. 16, be translated "to forge," as the Vulgate translates it, "qui operantur iniquitatem," which is opposed to the succeeding imagery.

[x] A powerful description of the consuming wrath of God, under the figure of fiery breath from his nostrils — a figure drawn from the glowing climes of the east. *Isaiah* v. 25. This strong picture of ruin recalls the desolating fire-winds which we found in ch. i. 16. *Isaiah* xxvii. 8.

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10. The raging of the lion, and the roaring of
the bellowing one is dumb,
And the teeth of his young ones are
broken.[y]
11. The strong lion perishes for lack of prey,

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[y] The translator is straitened to approximate his terms to oriental richness, in expressing the various kinds of lions. אַרְיֵה is the general word for lion, literally the *fighter*, the *tearer*, from אָרָה *to fight, to tear;* so called from his manner of tearing his prey. שַׁחַל, Arabic root شحل *reciprocavit sonum in pectore*, is derived from the peculiar sound of the lion's roar. כְּפִיר is a young lion, but already grown up for spoil; differing from גּוּר, which expresses one that is weak and little. לַיִשׁ is a lion in possession of his full power; in Arabic لَبَّأَ *strenue se gerere.* לָבִיא is a lioness, like the Arabic لَبُوءٌ. — We must not omit to notice the union of one verb נִתְּעוּ with two subjects שַׁאֲנַת אַרְיֵה and שְׁנֵי כְפִירִים, of which the last only strictly agrees with the verb. *Vide Gesenius in Lehrgeb.* 853. — נָתַע (Aramaïc form for נָתַץ) expresses the breaking of teeth. The teeth of young lions are known as peculiarly strong. *Ps.* lviii. 6.

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And the brood of the lioness is scattered.[z]

12. A word stole upon me,
And mine ear received a whisper thereof.[a]

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[z] The wicked is compared, in his wildest froward power, to a lion, which, in spite of his strength and ability to plunder, dies of famine in his old age, and whose young ones, taken from their mother, are scattered, to the extinction of his race.

[a] God, according to his holy will, executes his justice, which does not always manifest itself to our experience, but concerning which Eliphaz has received intelligence immediately from the world of spirits. יְגֻנָּב is excellently chosen to express the rare and extraordinary nature of such a spiritual revelation, which a mortal has no right to expect. None of the old translators have hit upon the right word. The best is the Chaldaic לְוָתִי פְּתִגָּם אִתְאֲמַר בְּנִטְיָר "to me a word was spoken in secret." Schultens quotes the words from Lucian, *κλεπτομένη λαλία καὶ ψιθυρισμὸς*. דָּבָר stands here, par excellence, for *divine declaration*, as in the writings of the prophets. — שֵׁכֶץ, as in ch. xxvi. 14, fully denotes the whispering sound by which one seeks for expression, without a vocable. *Symm.* *ψιθυρισμὸς*. *Vulg.* *susurrus*. The Syr. and Arab. rightly give the general sense in

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13. In my thoughts before the visions of the night, [b]
When deep sleep falls upon men,

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their ; إكّ and أصغر *a little.* In the Talmud, the word has this meaning, which seems first to have been derived from our text. The Chald. קְצַת *aliquid.* Castellus, in *Lex Heptagl.*, and after him Rosenmüller, think of the Arabic شمص *to push*, especially *words*; hence *to speak quickly*: so that שֶׁמֶץ is a word quickly passing away. At all events, the expression implies that the spirit spoke secretly, and as it were evaporating. Very unsuitable is the שֶׁמַע *general rumour*, instead of which some suppose שֶׁמֶץ to be placed. Thus, in like manner, מְנֻהוּ instead of מְנֻחוּ, as in *Psalm* lxviii. 24.—The suffix relates to דְּבָר.

[b] Eliphaz means the time preceding sleep and dreams, so favourable to meditation and serious thought. The expression שִׁעֲפִים is well chosen, for it marks the manifold division of thoughts, from שָׁעַף instead of סָעַף = شعب *to apportion.* *Vide Psalm* iv. 4, where the couch is termed a fitting place for meditation. He expressly marks the appearing of the spirit, and the revelations which he makes, to have been no mere deception of a dream,

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14. Then terror and trembling seized me,
All my bones quaked.[c]

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by the words מֵחֲזִיוֹנוֹת לָיְלָה "before the visions of the night commenced." For although מִן here and in other places has not just the signification of the Latin *ante* (as Winer, v. 566, asserts against Nolde and me), it yet expresses distance from an object. Accordingly, שְׂעִפִּים מֵחֲזִיוֹנוֹת לָיְלָה rightly expresses the thoughts which occur before going to sleep; which, however, are not visions, nor produced through the influence of dreams. As a certain truth is revealed to Eliphaz, this explanation is more suitable than that of Winer, who expresses the opposite sense, "Meditationes, quæ a visionibus nocturnis proficiscuntur, ex iis oriuntur," whereby it is not clear what those meditations are which arise from dreams. But we must decide against Gesenius and Hartmann, that מִן may not be taken as a mere sign of the genitive, as the Chald. has expressed it in the translation of בְּמַחְשָׁבָתָא דְמִן חֲזוּתָא בְּלֵילְיָא *in cogitationibus visionis nocturnæ.*

[c] Thus the unwonted presence of a spirit announces itself to man. קָרָא for קָרָה *to meet. Vide Genesis* xlii. 38; xliv. 29; xlix. 1; *Jer.* xxxii. 23. "The number of my bones," *i. e.* all my bones. הִפְחִיד intrans. *quake*, in which meaning Hiphil especially occurs in poetry, and in later Hebrew writings.

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15. And a spirit passed before me,
    And the hairs of my body stiffened.[d]
16. It stood; but I could not discern its form;
    An image before mine eyes; a gentle murmur!
    And I heard a voice:[e]

---

[d] "Spirit" agrees, in its original meaning, and in the individuality of its idea, with the Hebrew רוּחַ. A soft blowing is its primary signification, and thus the apparition announces its presence. But because of the following יַעֲמֹד in ver. 16, it would be unsuitable to confine the ideas suggested by רוּחַ to the wind which precedes the apparition. חָלַף is well selected to describe the gliding onward of the spirit. — תְּסַמֵּר *Pi. intensiv.*; from סָמַר *to shudder*, as in *Psalm* cxix. 120. *Vulg.* "inhorruerunt pili carnis mei."

[e] Admirable description of an apparition! As the spirit glides before Eliphaz, he seems to stand, or rather to hover before his eyes like an airy picture; there is a gentle murmur, and a voice is perceived. תְּמוּנָה from the root מוּן = מָנַן for מָכַן *to deceive*, suitably marks the uncertainty of the appearance. *Vulg.* "Imago coram oculis meis." The LXX. understood not the expression, and repeated וְלֹא from what went before: *καὶ οὐκ ἦν*

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17. Is man righteous before God?
And is a mortal pure before his Maker?[f]

μορφὴ πρὸ ὀφθαλμῶν μου.—דְּמָמָה has been translated *silence* by others; which meaning is not inconsistent with its root דָּמַם, and is supported by *Psalm* cvii. 29. But in 1 *Kings* xix. 12, קוֹל דְּמָמָה דַקָּה, the words spoken as in opposition to the previous storm and thunder, denote a gentle, almost silent murmur. And this meaning is better here, because the expression וָקוֹל אֶשְׁמַע is not only more flowing, but more congruous with the sense of the narrative. *Eichhorn*, *Gesenius*, *Rosenmüller*, *De Wette*, and *Winer* agree with this idea.

[f] The righteousness and purity of a mortal is not to be compared with that of the Divinity. God is holy! מִן before אֱלוֹהַּ must be translated *before*; but it literally means *regarded from God*, as its point of view. *Jer.* li. 5. Ewald thinks otherwise, in *Crit. Gramm.* 598, with reference to *Num.* xxxii. 22. Schultens justly remarks, concerning the explanation which Eichhorn retains, "Shall man be more righteous than God?" "Absurdum, "ut אֱנוֹשׁ, homo humilis et infirmus, sit justior quam "אֱלוֹהַּ; impossibile, ut is, qui a Deo factus sit, גֶּבֶר, "vir, majorem habeat puritatem, quam factor ejus, "cui omnia sua, quin vires ipsas et facultates, per

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18. Behold, he trusteth not his servants,
And he attributeth imperfection to his angels.[g]
19. And as to the dwellers in huts of clay,
whose foundation is in the dust?[h]

"quas purus est, debeat; qui proinde semper ma-
"jorem habeat justitiam ac puritatem. Hæc etiam
"citra *oraculum* constabant, credo."—טָהֹר stands thus in relation to moral purity=נָקָה, *Prov.* xxx. 9.

[g] תְּהִלָּה *ἁπ. λεγ.* most probably *error, want,* as the LXX. translate it, *σκολιόν τι. Vulg.* "pravum quid." On the origin and explanation of this word, *vide Schultens in loco,* and *J. D. Michaelis, in Supp. ad Lex. Heb.* 537. This frequently explained word may be best referred to its root הָלַל *insanivit;* then תְּהֹל or תַּהַל as nom., and in fem. תְּהִלָּה. *Vide Gesenius in Gramm. Crit. Lehrgeb.* 503.—Folly is want of moral consideration. שִׂים with בְּ is *ponere in aliquo aliquid,* i. e. *imputare alicui aliquid.* The simple meaning of the verse is, Not even the pure spirits immediately surrounding God, and serving him, are perfect in comparison with him.

[h] The sense of the verse is, How can man, burthened with all sorts of weakness, be pure before God? The houses of clay, whose foundations are in the dust, are the frail bodies of men. Thus the

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They would be crushed as by the moth.[1]
20. From morning to evening, they would be
broken in pieces;

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human body is, in 2 *Cor.* v. 1, termed ἡ ἐπίγειος οἰκία τοῦ σκήνους. The unity of the picture requires that the *relat.* אֲשֶׁר should refer to בָּתֵּי, and not, as Schultens will have it, to שֹׁכְנֵי. In order fully to mark the emphasis of the absolute proposition, we must take it interrogatively. Hence it is unnecessary to take אַף for אַף כִּי. *Vulg.* "quanto magis hi."

[1] יְדֻכְּאוּם literally, *they bruise them.* Some have taken umbrage at this plural, and explained it falsely. It stands, 1*st*, for the impersonal *one* (*on* in French), and then for the passive; so that, according to this solution, we must change the accus. suffix into our nom., or else omit it in a translation. But in the active construction of which we have given the sense, "they will suffer themselves to be bruised" is more distinct. From the connection, however, the verb should be translated in the conjunc., as also in the succeeding verses, otherwise Eliphaz would contend against himself; viz. "This would be the consequence, says he, if God were not holy."—לִפְנֵי is here, *ad instar*, *tanquam*, as 1 *Sam.* i. 16. (*Vide Nolde Concord. Partic.* 450.)

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'Unnoticed they would pass away for ever.[k]

Thus in Latin, *ad faciem*. *Vide Schultens in loco*. The Vulgate rightly translates it, "Consumentur velut a tinea." The comparison, fully expressed, would be, God will crush them, even as a moth devours a garment. The tert. compar. lies in the entire destruction. *Vide* ch. xiii. 28; xxvii. 18. עָשׁ is the clothes-worm.

[k] From morning to evening means, unceasingly; and we need not think here of the morning and evening of life. It might also mean, in one day, in the shortest space. *Exod.* xviii. 14; *Isai.* xxxviii. 12. כָּתַת is a strong expression (answering to אָבַד in the second hemist.); *destroy, beat in pieces: beat* is too feeble a translation. The Dagesh forte in the first Rad. of יְכַתּוּ is said by Schroeder, in *Instit. ad Fund. Ling. Heb. Reg.* 73, to be euphonic. But this is a Chaldaism, according to which, in many verbs, the tenses Kal, Niphal, Hiphil, and Hophal, which have long vowels under the *præformat.*, do, instead of these, take a short vowel with the following Dagesh. *Vide Gesen. in Lehrgeb.* 371. מִבְּלִי מֵשִׂים scil. לֵב, as *Isai.* xli. 20, "without any one (or God) remarking it." Without the loving protection of God, the human race would go entirely to ruin, with miserable destruction. — We must not overlook לָנֶצַח.

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21. Would not their nerve be torn away from them?[1]
They would perish, yet not according to wisdom.[m]

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[1] The image is taken from a bow, which is rendered useless by the nerve being unstrung. Eichhorn makes it, "The inward thread of their life would be torn away." This translation is too European. It is generally translated, "Is not the excellency that is in them taken away?" Thus בָּם for אֲשֶׁר הָיָה בָּם. But here arises a tame meaning. The older translators have not criticized the verse with sufficient clearness. *Vide Hufnagel, Animadversiones ad loca quædam Jobi*, p. 12. The image of יִתְרָ seems to explain it more closely and simply; it is also oriental, and agrees better with the verb נָסַע. Yet because of this verb, we may also, with Michaelis, think of the cords of the tabernacle, as מִיתָר occurs in *Exod.* xxxix. 40. For the human body may be compared to a tent, which is broken up by death. There is a similar parallel in *Isaiah* xxxviii. 12. The בָּם after יִתְרָם confirms our explanation, and serves to describe the suffix more accurately: "Their nerve, which is pulled away as from a bow."

[m] "Yet not according to wisdom," but rather to arbitrary choice. This last expression of the spirit

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must be considered, in order clearly to understand the entire scope of his speech. It was designed to teach the deep, supernatural wisdom of God, extending beyond mortal conception, which, inseparably united with holiness and justice, guides the destinies of men. And it is this חָכְמָה which saves the human race from ruin. Thus, in connection with that which immediately precedes, from the continued existence of the weak human race, we may draw a conclusion concerning God's inconceivably wise and holy nature. The words of the second hemistich are generally translated, "They die, and not in wisdom," *i. e.* according to De Wette, before they have attained to wisdom, wherefore it is that the shortness of human life is opposed to that of the angels. Then the preceding future is taken in the indicative. According to this view, that which was, in the speech of the spirit, subordinate, is made the principal subject; for according to the whole connection, and especially verse 13, the holiness of God is compared with the impurity of man, but not with the shortness and misery of his life.

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CHAPTER V.

1. CALL now! Will he reply to thee?
   Unto which of the consecrated ones canst thou turn?[n]
2. Yea! fretting slayeth the foolish one,
   And envy destroyeth the simple.[o]

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[n] The division of chapters is incorrect; for this verse is the termination of the foregoing words. Eliphaz deduces this conclusion from the revelation which had been made to him: Since the nature of God is unspeakably raised in holiness and wisdom above that of man, how can Job be so bold as to complain to the Almighty? Neither He, nor any of the holy ones who surround his throne, will vouchsafe an answer to his complaint. קְרָא and עֲנָה may be taken for judicial expressions. The קְדֹשִׁים stand clearly for מַלְאָכִים, as in ch. iv. 18. *Vide* ch. xv. 15; *Zech.* xiv. 5; *Dan.* viii. 13. *Vide* many other explanations in *Rosenmüller in loco.*

[o] We might feel tempted, by the occurrence of the same word אֱוִיל in the following verse (where it certainly means *wicked*), to attach a similar sig-

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3. I saw once a sinner take root;[p]
Yet suddenly must I curse his habitation.

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nification to it here, and to translate the passage, as some do, "The displeasure (of God) slays the godless, and his wrath annihilates the wicked;" then is this general position illustrated by an example which follows. But although כַּעַשׂ and קִנְאָה elsewhere occur with this meaning, *vide* ch. x. 17; *Deut.* xxix. 19; *Isaiah* xlii. 13; yet the omission of the name of God is hard, and the construction of פִּתְאֹם in a bad sense is doubtful. The reference to the complaints of fretfulness already mentioned by Eliphaz (ch. iv. 5) gives to our translation a greater propriety. קִנְאָה means (1.) *vehemence of love* for a person (*vide Cant.* viii. 6), and especially Jehovah's love for his chosen people, (*Isaiah* ix. 6); and (2.) *jealousy*, (*Prov.* vi. 34); (3.) *passion strongly exciting the feelings*; we have here a passionate expression of grief, (*vide Prov.* xiv. 30); (4.) *anger*, (*vide Deut.* xxix. 20; *Psalm* lxxix. 5.

[p] The inference is, that the sufferer ought never to murmur against God's justice, which is plainly manifested in the fate of the wicked; for the leaf may be turned against him, even in the moment that he seems to spread his roots the widest in prosperity. אָרַשׁ with לְ is rare. It occurs in

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4. His children remain far from succour;
They are crushed in the gate without rescue.[q]
5. The hungry devoured his harvest,
And took it away, even from among thorns,

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2 *Sam.* iii. 30. *Vide Ewald in Crit. Gramm.* 594. The meaning is, Suddenly circumstances occur, which render the hitherto prosperous and vaunted dwelling of the godless a place which man must curse as desolate. If we translate it, with Eichhorn and Justi (*Sionitische Harfenklänge*, 45), "I quickly foreboded evil to his house," we shall give a right sense neither to נָקַב nor to פִּתְאֹם.—רִשְׁרֵשׁ, as in *Isaiah* xxvii. 6, "to take root," for "to ground his prosperity firmly." It is usual, in oriental language, to represent the prosperous by a beautiful tree. *Psalm* i. 3; xxxvii. 5; *Jer.* xvii. 8. In פִּתְאֹם in second hemistich, there is a certain consoling emphasis: Let the tree seem never so firmly rooted, he will still be suddenly torn up. *Vide Psalm* xxxvii. 35, 36.

[q] And even the family of the godless is not saved. His children are disgracefully slain in presence of their fellow-citizens in the gate, *i. e.* publicly executed. "To be crushed in the gate," seems to have been a peculiar judicial formula among the

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And the thirsty snatched at his wealth.[r]

Hebrews. *Prov.* xxii. 22: אַל־תְּדַכֵּא עָנִי בַּשָּׁעַר. Concerning the gate as the place of judgment, *vide Gen.* xix. 1; xxiii. 10; xxxiv. 20; *Deut.* xxi. 19; xxiii. 15. *Vide Jahn. in Bib. Archeol.* part. ii. book ii. p. 310.

[r] The wealth of the godless becomes quickly and entirely the booty of others. The idea of utter spoliation lies in the expression, "He taketh it away, even from among thorns." This means, Even when a part of the grain in harvest (Heb. קָצִיר) remains hanging on the thorn bushes in the field, the gleaner does not grudge the trouble of taking them away, and thus clears the field. אֶל before מִצִּנִּים is not superfluous. That the riches of the wicked pass into strange hands very rapidly, is marked by the introduction of the hungry and thirsty, who will naturally not neglect the work of consumption and transfer. We agree with all old translators (except the Chaldaic, who understand by it *robbers)* in making צַמִּים *thirsty*. We have thus a fine parallel to רָעֵב, as also קָצִיר stands opposed to חַיִל, *corn to fruits*, in order to express the entire substance. חַיִל occurs in reference to the treasures of the fig-tree and vine, *Joel* ii. 22.—The wicked rich man must be regarded as collect.; hence the plural suffix to חַיִל.—The previous verb

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שְׁאָף is in the singular united with the following subst. plural צְמִים, as is not uncommon in such cases in Arab. *Vide Gesen. Lehrgeb.* 713, and *little Gramm.* 246; *Ewald in Crit. Gramm.* 639, and *little Gramm.* 278. *Vide* for other senses of the entire verse, *Schultens* and *Rosenmüller*. Schultens says: "Inter obscurissimos reputandus hic versiculus; ad quem omnia tentata a præclaris ingeniis, ad aliquam lucis scintillulam eliciendam. Si cuncta excutere vellem, finis vix foret." This difficulty chiefly arises from the expressions מְצֻנִּים and צְמִים; and for the different view which another sense of these brings forth, *vide Eichhorn's Translation:*—

> "The hungry consumed his harvests,
> And took them away in baskets;
> And what he had, the oppressor seized on."

To Michaelis and Kromeyer, מְצֻנִּים recalls the Arab. صِنٌّ *fiscella plicatilis, panarium. Vide Supp. ad Lex. Heb.* 2110. *Vide Eckermann in loco*, 36. But Rosenmüller rightly remarks, on the contrary: "Cum præcesserit famelicum *comedere* messem divitis, sane parum apte subjiceretur, in canistra illam colligere famelicum." As to what concerns צְמִים, which we here take for צְמָאִים (as from a verb צָמַם = צָמֵא), Eichhorn has, with little reason, thought of the Arab. صميم which, according

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6. For truly misery ariseth not from the dust,
   And suffering springeth not out of the ground.[s]
7. Truly man is born for misfortune,
   Even as the bird of prey rises high in its flight.[t]

---

to *Castalio* (*Lex. Heptagl.* 3188) means "durus et solidus, vir magnus, fortibus membris præditus." The translation adopted by Gesenius and Schultens, "and ruin catches at their substance," sounds cold.

[s] The sense of this proverb is clear. Misery comes not accidentally from without, but has its necessary ground in man. It is not like a weed which shoots up of its own accord; but it is sown by man. Here Eliphaz hints, or at least leaves Job to draw the conclusion, that the cause of his misfortunes lay in himself.

[t] The second general sentence which Job may lay to heart is, That man is so organized, that he must feel sorrow on account of his suffering, even as birds of prey are so formed by nature, that they take an upward flight. According to Eliphaz, the Almighty has given to man the feeling of suffering from his birth, in order that the punishment thus threatened may have an effectual influence upon him. In this way must we explain the verse in its connection; though, if taken singly, it may admit

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of a different meaning. The signification of יוּלַד is, "to be so organized by birth," that misfortune thus comes to be a necessary condition of man's natural tendencies. The form, because of Dagesh forte, is balanced between *Pual* and *Hophal*. If we take it in *Pual*, then, according to the Chaldaic method, *Shureck* stands for *Kibbutz*, as *Judges* xiii. 8; xviii. 29. *Vide Winer's Grammatik des Bibl. and Targum. Chaldaismus*, 14.—ו stands here, as in the second hemistich, comparatively, as ch. xii. 11; xiv. 18; xix. 34. It would be simpler to bind the two passages to be compared together by an *and*, as being in connection with one another. *Vide Gesen. Lehrgeb.* p. 845. Others translate בְּנֵי רֶשֶׁף *sparks. Vide Gesen. in Dictionary.* But as the comparison contains the idea of natural organization, the translation which we have given is more suitable, and is confirmed by the old translators. Our passage, in which the emphasis rests upon *flying high*, favours the original meaning given by Michaelis of the root רָשַׁף = رسف VIII. "sublatus fuit in altum," *(vide Supp. ad Lex. Heb.* 2268, and *Considerations on the Method of understanding obsolete Hebrew Words*, p. 298); and hence רֶשֶׁף is, (1.) *something which ascends;* (2.) *fire;* (3.) *bird of prey.* Gesenius translates בְּנֵי רֶשֶׁף *sons of lightning* — a poetical expression for birds of prey, as

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8. I[u] now turn unto the Lord,
   And commit my cause to God.
9. He does what is great inscrutably,
   What is wonderful without number.
10. He sendeth rain upon the plains,
    And water upon the meadows.[v]

---

quick as lightning. But our passage is not so much concerned with the swiftness as with the height.

[u] Hence may the sufferer bear his misfortune with patience, and resignation to the divine will, and apply humbly and confidingly to God, the inscrutably great, the altogether wonderful, the gracious, just, and wise Lord of Nature and Mankind. אוּלַם אֲנִי at least expresses, "Do thou thus, Job!" —דָּרַשׁ with אֶל, *i. e.* to turn interrogatively to one, here expresses, in relation to God, absolute resignation. *Vide Isaiah* xi. 10. Hence the expression is peculiarly applicable when one applies to the Divinity in order to obtain a knowledge of the future, which can alone be the result of unbounded confidence. *Isaiah* viii. 19; xix. 3.

[v] Proof at once of almighty power and goodness. *Vide Amos* v. 8. Also in the Koran is rain often called the flowing forth of divine power; *vide Sur.* xiv. 19.: He sends from the heavens water, xvi. 65; xxv. 49; xxx. 24.

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11. He raises aloft the lowly,[w]
And the mourners are exalted in safety.
12. He destroys the plots of the crafty,
So that their accomplishment fails.[x]

---

[w] Eliphaz insensibly reverts to the illustration of his favourite subject, viz. the justice of God in the moral world. The thought seems to be tame, if we make this verse depend upon that which immediately precedes. It rather stands in the closest union with verse 9th. We must connect them thus: He does inscrutably great, &c. &c. He who causes to rain, &c. &c. so that he changes the lowly to the height, or raises them on high. According to a freer connection of the parts of the sentence, we may say, that the gerund לָשׂוּם stands for the verb. finitum. *Vide Isaiah* xliv. 14. שְׁפָלִים are those who live in poor circumstances, the despised of the world. *Vide* 2 *Sam.* vi. 22; *Malachi* ii. 9.

[x] Literally, So that their hands do not procure success. תּוּשִׁיָּה stands here in its original meaning, *essentia*, from the root יֵשׁ, that which by means of effort is realized. It occurs frequently here and in *Proverbs*, and corresponds with יִתְרוֹן of the Preacher. The dictionaries assign to it two meanings, *wisdom* and *felicity*, the choice of which must be determined by the sense of the passage.

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13. He takes the crafty in their own guile,[7]
And the plan of the subtle is precipitate.

While the Hebrew regarded these two ideas as necessarily united, one word was sufficient to express them. But wisdom (with which virtue and happiness are necessarily connected) has taken root in the firm soil of imperishable existence. And to our word אָוֶן stands exactly opposed; which means, 1. *Emptiness* and *nothingness* (אַיִן), and, 2. *Wickedness* and *mischief*. For other derivations of the word, *vide Gesenius* and *Winer*. If the word, philologically, according to its strict meaning, be referred to יָשָׁה = עָשָׂה, it is connected, notwithstanding, with יֵשׁ (*Vide Gesenius*;) and the above explanation of its signification remains philosophically the same. We are always led back to the root of enduring or existing, or causing to endure or exist, which alone is productive also of felicity. Kimchi, in his book of roots, has etymologically given the same meaning.

[7] Can there be a more fitting punishment for craftiness? and does not daily experience confirm the truth of the assertion? *Vide Psalm* xviii. 27. —It is said in the *Koran*, *Sur*. xiii. 44, "God outouts the cunning." חָכָם, as in 2 *Sam*. xiv. 2, means, Expert in the affairs of this life, but, mo-

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14. In the day they come upon darkness,
And grope during the bright noon, as by night.[z]
15. That he may rescue the needy from the sword of their mouth,
And from the hand of the mighty.[a]

---

rally considered, in a bad sense. For the fundamental meaning of the verb, *vide my Comment. on Proverbs*, LII. — The *nom. segol.* עֹרֶם for עֲרֻמָּה only occurs here.

[z] A plan craftily devised often fails through rash execution. This is sent as a divine judgment upon guile. And what keen irony is contained in the punishment! Those who think that they see the clearest, grope about in uncertainty during the bright day-light. Ch. xii. 25; *Deut.* xxviii. 29; *Isaiah* lix. 10.

[a] וַיִּשַּׁע 'that he may rescue;' *Whom?* In consequence of the omission of an object, the following מֵחָרֶב has been changed by conjecture into מֵחֹרֵב *desolatum*. Thus Michaelis, Döderlein, Hufnagel, &c. But this was needless. Let אֶבְיוֹן be supplied from the second hemistich, or, at least, a word expressing a similar meaning. Such an ellipsis we find in the first member of the verse. *Vide Isaiah* xlviii. 1; xlix. 7. *Vide Gesenius in Lehrgeb.* 853. In the translation there

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16. In order that there may be hope to the oppressed,
And that wickedness may close her mouth.[b]
17. Behold! Salvation to the man whom God chastens!

---

is no need to mention the object, which must be supplied in the sense. Besides, the verse is deficient in flowing roundness.—The explanation of מֵחֶרֶב מִפִּיהֶם has caused difficulty. Either מִן is taken as forming the genitive; or the last word must be in opposition to the first; or אֲשֶׁר is supplied before מִפִּיהֶם for the sake of perspicuity, "from the sword which proceeds from their mouth." The last is the most grammatically simple. פִּי and יָד are opposed, in order to describe every species of ruin, by ruin of the mouth and hand. חֶרֶב is elsewhere named the mouth of the wicked. *Vide Psalm* xxxv. 22; lvii. 5; lix. 8; lxiv. 4.

[b] God so proceeds against the crafty and bad of the world, that the oppressed may obtain hope of rescue, and wickedness may be brought to a fitting end. In the shutting the mouth of the wicked, is implied the idea of putting him to shame, because of his abortive plans for the destruction of the just. *Vide Psalm* cvii. 42, where

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The reproof of the Almighty—thrust thou
it not back ![c]

18. For he wounds, and binds up;
He strikes, and his hands heal.[d]

19. In six troubles will he save thee,
And in seven will misfortune not strike
thee.[e]

---

the same words are written, only that עַוְלָה without ה paragog. stands for עַוְלָתָה. In this expression the idea of the entire wickedness of the enemies of the good is well conceived.

[c] *Vide Proverbs* iii. 11, 12. The continuation of the thought is, that we ought to regard as happiness the chastisement of so righteous a God.

[d] *Vide Deut.* xxxii. 39; *Hosea* vi. 1.

[e] A proverbial expression, as *Prov.* vi. 16; xxx. 15; *Amos* i. 3; *Sirach* xxv. 9. The ו before בְּשִׁבְעָה raises the expression, as *quin immo.* The speaker encreases his force in the second member of the verse, as if he said in six, nay, in seven troubles will he deliver thee. As if he thought that he had not sufficiently expressed his meaning, he adds the number seven, which, in Hebrew, has a peculiar sacredness. By thus fixing a certain number, the Hebrews had in view strongly to direct attention to what was said as to something very important; which is also usual among the

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20. In famine will he deliver thee from death,
And in war from the sword.[f]
21. When the tongue scourgeth, shalt thou be well secured;
And when destruction cometh, thou needest not fear.[g]
22. Thou mayest laugh at destruction and famine,
And thou needest not fear the wild beast of the field.[h]

Persians. *Vide Pend-Namèh, ou le livre des conseils de Férid-eddin Attar, traduit et Publié par Silv. de Sacy*, 54, 82, 85, 99, 102. In what follows, we must not expect to reckon up seven different kinds of trouble. *Vide Gesen. in Lehrgeb.* 702.

[f] Famine and War, the two chief sources of public calamity. *Jer.* v. 12; xviii. 21. A mouth and a hand are given to the sword as an effectual instrument. *Vide Jer. as before; Ezek.* xxxv. 5.

[g] The scourge of the tongue is calumny. *Vide Psalm* xxxi. 21; cxl. 12. We must not omit to notice the play of words between the like sounding שׁוֹט and שׁוֹד, which we cannot imitate in a translation without violence.

[h] כַּפָּן, according to ch. xxx. 3, *Hunger*, as the old translators make it. אַל does not stand

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23. For thou art in league with the stones of the field,
And the beasts of the field are at peace with thee.[i]
24. Thou knowest thy habitation to be in peace,
Thou numberest thine herds, and hast not erred.[k]

---

for לֹא, yet it retains its peculiar meaning, as that is expressed in the translation. *Vide Ewald, Crit. Gramm.* 531.

[i] The stones in the field are not hurtful to its plenteous produce, and wild beasts are not destructive to its fruits. The propriety of the explanation of the first hemistich follows from the connection between the two last members of this verse and the former one. In both the idea is, that the beasts of the field will not injure the pious man. Devastation and famine are (according to the first hemistich of verse 22) excluded from injuring him; and the league with the stones of the field saves him (according to first hemistich of verse 23) from its unfruitfulness.

[k] יָדַעְתָּ here means, "Thou hast the firm conviction, (that is, Thou restest in the assurance) that thine habitation is the abode of peace; and if thou dost examine thine herd thou shall see that thine expectations have not been fallacious." אֹהֶל

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25. Thou knowest that thy seed is numerous,
And thine offspring as the herbs of the earth.[l]
26. Thou goest to the grave in full age,[m]

---

and נָוֶה express all the *et ceteras* of a household establishment. Before פְּקֻדָּתֶךָ we must supply אִם as ch. vii. 20; ch. xxii. 27, 28. חָמָא here has its original meaning, *to fail*, or *to baulk*; for *to sin* does not agree with the context. *Vide Judges* xx. 16; *Prov.* viii. 36; xix. 2.

[l] עֵשֶׂב does not so much express freshness as fertility. *Vide* the same comparisons in *Psalm* lxxii. 16. The word strictly means herb bearing seed, and דֶּשֶׁא means the young green herb. *Vide Gen.* i. 11, 12.

[m] בְּכֶלַח corresponds in its meaning to שְׂבַע יָמִים, ch. xlii. 17; *Gen.* xxxv. 29, wherein a full contentment which gives repose at death, is marked as the consequence of a life of which the enjoyment has been lengthened to its utmost limit. In these expressions, the happiness is not regarded as depending upon great age in itself, but upon the full ripeness for death which it betokens. The image in the second member of the verse illustrates this thought. Concerning כֶּלַח, which only occurs here and in ch. xxx. 2, *vide Gesenius under the word*, and *Rosenmüller in loco.*

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As the corn-sheaf is raised in its due time.[n]

27. Lo! This is what we sought for; yea, thus it is:
Do thou receive it, and give heed thereunto.

---

[n] It is only when the grain has attained to its full ripeness that it is collected in sheaves and raised in heaps. גָּדִישׁ = كديس or جديس and كومة *heap*, especially in Hebrew, *heap of sheaves*. *Vide Exod.* xxii. 5; *Judges* xv. 5.

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CHAPTER VI.

JOB.

1. Job began, and said:
2. O that my misery were strictly weighed,[o]
   And my sufferings tried in the balances together!
3. It is heavier than the sand of the sea;
   Therefore were my words so bold![p]

---

[o] Job feels very much grieved at the unfriendly manner in which, instead of comforting him, Eliphaz blames him for complaining of his sufferings. It shows little knowledge of the nature of my griefs (said the misunderstood sufferer), if any one blames the force of my expressions. Therefore he utters a wish that his sorrow might be weighed in a balance against his misfortunes, in order that its great moderation might be visible. The question here is of a close comparison, which his friends had omitted. This notion of accuracy and certainty exists in the union of the infin. absol. שָׁקוֹל with the verb. finit. יִשָּׁקֵל.

[p] A common image of countless numbers, and also of weight. *Vide Gen.* xli. 49; *Jer.* xv. 8;

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4. Yea, the arrows of the Almighty have pierced me,*
And their poison consumes† my inward parts.[q]

Psalm lxxviii. 27. כַּעַשׂ must be repeated from the preceding verse, as subject to יִכְבָּד. — לָעָה occurring only here, answers to the Arabic لَغَي *peccavit, erravit in dicendo.* Hence لَاغِيَةٌ *dictum vanum et temerarium.* Thus *Schnurrer* in *Dissert. in Obad.* ver. 15, and after him Rosenmüller. LXX: ἀλλ' ὡς ἔοικεν τὰ ῥήματά μου ἐστὶ φαῦλα. For other explanations, giving, however, but a feeble sense, *vide Schultens* and *Rosenmüller in loco. Vide* also *Gesenius* and *Winer*, s. v. לוּעַ. Perhaps the various meanings also of the kindred Arabic roots which are mentioned in the dictionary are among the best, viz. to feel disgust, to push from one in abhorrence, (formed in opposition to relish, to swallow greedily), and we could then translate it thus: Therefore did my words bristle up, therefore were they so unruly. This agrees with verse 6. Job here apologizes for the too great violence of his former speech.

[q] A common image with the poets of the Old Testament is to represent the avenging God armed

* Literally, *stick in me.*
† Literally, *drinks.*

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The terrors of God have compassed me round about.[r]

5. Does the wild ass bray beside the fresh grass?[s]
And the ox low beside the heaped-up fodder?[t]

---

with bow and arrows. In *Psalm* vii. 14, burning arrows are ascribed to him, as here poisoned ones. The image is one of peculiar propriety, when we consider the burning pain of the sickness which had so completely affected Job's body. *Vide Deut.* xxxii. 23; *Psalm* xxxviii. 3. — רוּחַ denotes the *spirit of life* in opposition to בָּשָׂר *flesh*. Poison penetrates to the inmost marrow of life. It is most simple to take רוּחַ as a nominat.

[r] Job could not in stronger words paint his painful condition. All the terrors which the divine wrath can muster against mortals were conjured up in fearful array against the sufferer. עָרְכוּ scil. מִלְחָמָה is assuredly here a military expression. *Vide Judges* xx. 33; 1 *Sam.* iv. 2.

[s] In order fully to understand verses 5, 6, and 7, we must remember that Job compares his misery, and especially the pains of his sickness, to disgusting food with which God has fed him. This is fully apparent from the last hemistich of ver. 7.

[t] He before whom savoury meat is placed may

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6. Can that which is tasteless be eaten without salt?[u]
   Or is there flavour in the white of an egg?[v]
7. My taste refused even to touch it,
   And yet am I fed with such meat of sickness.[w]

---

be contented. Animals in a state of nature, says Job, may teach us, that according as they are supplied with pleasant or unpalatable food, they feel and express satisfaction or discontent. Give an ox good fodder, and he remains mute and quiet, while, if badly fed, he shews his disgust by loud bellowing; and we must keep this in view, in order to understand the words of the text. And, to apply this truth of nature to Job, would he have uttered such expressions of discontent, if pain and sorrow had not been given him for meat and drink?

[u] תָּפֵל. If its meaning of insipid, quite saltless and tasteless, is not proved from the Arabic, the following מְבֻלִּי־מֶלַח makes it clear.

[v] This is the explanation the best suited to the etymology and context of the words רִיר חַלָּמוּת, so often commented upon. *Vide Rosenmüller in loco.*

[w] The emphasis rests on לְנַגֹּעַ, wherefore it stands absol. לָחְמִי in the next hemistich forms the antithesis. — Literally the second hemistich

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8. O that my petition were fulfilled!
And that God would grant me that for which I long![x]

---

means *such*, (הֵמָּה, *i. e.* תַּפֵּל and רִיר חַלְמוּת) *is like the sickness of my food*, or *of which my food consists*. The sense is, "Consider, my friends, how the natural taste abhors even to touch insipid and disgusting food, and such forms my nourishment! for my sickness can be compared only to the most nauseous food."—We may refer peculiarly to sickness, without leaving other sufferings unheeded. דַּוְיִי, as in *Psalm* xli. 4, from דָּוָה *to be sick*. Both old and modern translators differ in their sense of the words. *Vide Rosenmüller in loco*. The thought loses part of its fulness by his interpretation, that כְּדַוְיִי is as כְּדֵי, *Judges* vi. 5. "sicut, tanquam," and his translation, "ea sunt instar panis mei." The idea of Gesenius that דַּוְיִי in this place means *uncleanness, disgust*, is rash and unnecessary, for the sense gains thereby neither strength nor perspicuity.

[x] In this suffering condition, which affords no hope of amelioration, and where his bodily strength, consumed by the Almighty, presents a miserable termination of his days, his most anxious desire is, that divine mercy would end all his sorrows by speedy death.

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9. Even that it would please God to grind me,[y]
That he would stretch forth his hand to
cut off my life![z]
10. Then should I yet have comfort,
And I would exult in the unsparing pain![a]
For I never disowned the commands of
the Holy One.[b]

---

[y] That is, that it would please God at once to make an end of my life. *Vide Isaiah* iii. 15.

[z] יְתֵּר יָדוֹ *solvat manum suam.* נָתַר in Hiph. *to set free. Vide Psalm* cv. 20; cxlvi. 7. The expression has the same sense with the more customary one of שָׁלַח יָד, *to stretch out the hand against any one. Vide* chap. i. 12. Literally to *cut me off* i. e. *to slay me quickly.* In this expression there appears to be the image which we explained in chap. iv. 21.

[a] סָלַד = סלג *terram pede percussit equus,* a figurative expression for loud rejoicing, leaping for joy. *Schultens, Eichhorn,* and *Gesenius* are of this opinion; *Kimchi, Rosenmüller,* and *De Wette* compare it with the Chaldaic סְלַד, *to burn,* "licet æstuem in dolore." Our translation, sanctioned by the LXX. and the Vulgate ἠλλόμην, *saliebam,* seems to suit the context better.

[b] קָדוֹשׁ is the name of God which Isaiah seems to prefer: קְדוֹשׁ יִשְׂרָאֵל. *Vide Gesenius in Com-*

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11. What is then my strength, that I still should hope?
And what is my end, that I should longer live?[c]
12. Is then my strength the strength of stones?
Is then my flesh brass?[d]

---

ment. part 2, p. 29. It seems expressly to point to the outward commands of positive religion. The connection determined by כִּי expresses, That the certainty that my wish speedily to die should be gratified, would, by consoling me, afford me strength sufficient to bear the sharpest pain with the greatest joy; for these reproaches on account of former sins, could not disturb my peaceful endurance of unmerited suffering, as I am conscious of the most dutiful observance of the divine commands.

[c] קֵץ stands here like *end*, for *end of life*. *Vide Psalm* xxxix. 5. How should I desire to live longer, since I am made always miserable by the prospect of a horrible close to my life? No hope of a restoration to health exists, for the strength of my life (כֹּחַ) is altogether exhausted.

[d] בָּשָׂר *flesh*, is here to be taken in its strict meaning. Disease has so attacked his body, that his strength must be enduring as a stone not to be quite exhausted, and his flesh must be like brass not to be altogether consumed.

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13. Is not my help utterly destroyed?
And deliverance snatched far from me?
14. Love is due to the sufferer from his friend,
Unless he has renounced the fear of the Almighty.*

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* Probably a proverb, which Job uses as applicable to his severe friends. How bitterly does he find himself deceived in them! They have not pronounced that gentle and loving judgment upon his misfortunes which might have been expected from men who feared God. חֶסֶד is the friendly and indulgent conduct and judgment of our fellow men, the true love which is the spirit of Christianity, and which is prized in Proverbs and other passages of the Old Testament, as on a par with *truth* (אֱמֶת), and as, together, forming the principal elements of moral perfection. Thus חֶסֶד וֶאֱמֶת *Prov.* iii. 3, is recommended to our care as a double talisman of perfect virtue. *Vide my Comment. in loco.* But if חֶסֶד ought to be used towards all men, he must appear altogether godless who refuses it to his friends. In those explanations of the passage which overlooked this well-known meaning of חֶסֶד, and took מָס, *dissolutus, sc. calamitatibus*, not in a passive but active sense, and did not rightly estimate the force of ן before the second

15. My brethren,[f] deceitful are they as a brook,[g]
As the waters of the valley which dry up;[h]

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member, the simple idea of the verse has been distorted. The וְ copulat. here signifies *or*, as formerly אוֹ. *Vide Isaiah* xxvii. 5; *Ewald Crit. Gram.* 652.

[f] Those whom he had regarded as brethren. How little did he expect that they would not keep their promise! אָח is *friend*, in Arabic.

[g] We can speak of deceitful waters, *i. e.* of such as do not hold to that which they have promised. *Vide Isaiah* lviii. 11. Wherein consists the deceitfulness of the brook, is excellently elucidated by בֻּגְדוּ, answering to יַעַבְרוּ in the next member of the verse.

[h] It cannot be shewn from the word itself, that we are to understand a torrent suddenly caused by rain, by נַחַל, to which the deceitful brethren are compared; for this, in its strict sense, means a little river, in opposition to נָהָר, but does not altogether exclude the former meaning (מַיִם חַיִּים.) The idea of such a stream is more plainly expressed by the following אֲפִיק נְחָלִים *brook of the valley*, *i. e.* a brook formed in the ravines יַעַבְרוּ (אֲשֶׁר) which speedily runs out, which (אֲפִיק taken collectively) contains no water, perpetually renewed from its

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16. Which burst forth black from ice:[1]

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own source, (מַיִם נֶאֱמָנִים, *Isaiah* xxxiii. 16,) but passes away as rapidly as it arose. This, under the name of אוּדִיָּא, exactly the verbal meaning of אַפִּיק נְחָלִים, often occurs in the regions of Arabia. *Vide Niebuhr's Description of Arabia*, and *Koran*, edit. of Maracci, in *Life of Mahomet*, p. 13, where, in describing a journey of Mahomet into Syria with some merchants, it is said, "Pervenit in locum quendam qui Vadilmiah, id est torrens aquarum, vocabatur, eo quod omnes ibi regionis illius aquæ confluerent." It is said in another place, "Inde Carava, seu mercatorum societas, progrediens, pervenit ad vallem quandam, in quam aquarum copiosæ scaturigines confluebant antea, sed tunc ne vestigium quidem aquæ apparebat."

[1] In order to illustrate the point of the image which he had selected, in describing Job's situation with his friends, the poet expresses himself in a way of great classical beauty, but at once so strong, short, full, and pointed, that a translation seems flat and tame. The particip. with ה articul. הַקֹּדְרִים serves excellently to depict the waters which flow muddily with melted ice and snow. מִמֶּנִּי assigns the cause of this muddiness. *Vide* ch. xiv. 9; *Gesenius in Dict.* 464. Concerning קָדַר

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Snow is hid in them;[k]

17. But they soon disappear, and quietly flow on;
When it becomes warm, they vanish from their place.[l]

(which stands here in its first meaning), *vide Hartmann's Introduction to the Study of the Books of the Old Testament*, 249. Since קָדַר means elsewhere a mourner who goes about in dark clothing (*vide Psalm* xxxv. 14), the poet may be supposed to have wished to represent the spring streamlet under the image of one going forth in mourning. The expression gains thereby in meaning and vivid imagery. The following words of the verse assign the reason why the brooks of the valley have such an appearance.

[k] A well-selected and highly poetical expression. The snow which in spring falls from the mountains into the waters of the valley, dissolves in them, which, according to the view of the poet, is a concealment of them in the floods. The older translators have not hit upon our expression, and the more recent commentators partly take refuge in artificial explanations from the Arabic. *Vide Schultens in loco.*

[l] בְּעֵת — Literally, At the time when they disappear they are brought to silence. — יִדָּמּוּ fut.

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18. Caravans turn upon their courses;
They move into the desert, and perish.[m]

Pual of זָרַב = זָרַם coarctavit. *Vide J. D. Michaelis, Supp. ad Lex. Heb.* Very well described! We also say that the stream flows in a narrower bed, when the abundance of its waters has disappeared. נִצְמַת is still stronger, which in other dialects means *to be silent*, and may be also applied here. First the stream flows more narrowly, and then it is totally silent, *i. e.* we no longer perceive its rushing torrent, it flows stilly. At length (we mark the increasing force in the verse), every trace of the water disappears, in consequence of the heat of the sun. בְּחֻמּוֹ scil. שֶׁמֶשׁ, which the poet has in view.

[m] Caravans leave the straight road, and make tiresomely circuitous routes, in order to obtain water. לָפַת in Niph. answers to the Arab. لفت in Conjug. VIII. *to betake one's self somewhere;* ex. gr. فالتفتت فرأتني "She turned herself, and looked upon me." *Vide Kosegarten's Chrestomath. Arab.* page 8.; *Consess. Harir.* I. فالتفت الي تلميذه "I turned myself to his scholar." *Vide Schultens in loco*, 40. We must take דַּרְכָּם as in the accusative. The poet gives us to imagine that the travellers had seen the brook in spring, when it

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19. Caravans of Thema look for them,
    Bands of travellers of Saba wait for them;
20. They are ashamed because they had confidence;
    They arrive at the place, and their countenances burn.*[n]

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burst forth in full abundance of water; and now, during the summer heat, while they pursued their weary way, they deviated from the road, in order to refresh themselves in the valley, whose living waters they remembered with such pleasure. After a tiresome circuit they reached this distant vale of streams; but instead of gurgling waters they found an arid wilderness (יַעֲלוּ בַתֹּהוּ), in which, without strength to regain their road, they perished with bitter disappointment (וַיֹּאבֵדוּ). The inimitable brevity of the last member of the verse, which has every mark of oriental poetry, has given rise to many uncertain interpretations of the whole beautiful comparison, which, however, our explanation seems to have set aside. *Vide Rosenmüller in loco.*

[n] The simile might have ended with verse 18: verses 19 and 20 are rather to be regarded as a poetical digression, which is not, however, superfluous, but affords another picture of the mortification of disappointed hope. The caravans, whom

* *Viz.* with disappointment.

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a party had left in the direct road, for the purpose of bringing water from the remote valley, await the return of their companions full of anxiety. They see themselves disappointed in the confidence with which they had sent them to procure water, and they now express their chagrin because of their frustrated hopes. The particular part of Arabia from which these caravans came is mentioned, in order to enliven the description. Concerning תֵּמָא *vide Isaiah* xxi. 14; *Jer.* xxv. 23.— הִבִּיטוּ *they look up*, viz. towards the region from whence their companions might be expected. קִוּוּ־לָמוֹ *they wait for them*, viz. those who had left them, and had not returned. It is unsuitable again to take the *rivers* as the subject of לָמוֹ, and to understand by the waiting caravans, those that were arrested on their way thither, as in ver. 18 their fate in the arid desert is made sufficiently plain. According to this explanation, *the shame or mortification of disappointed expectation*, mentioned in ver. 20, does not agree with the utter destruction mentioned in ver. 18. This would be an unpoetical lowering of the sense. Some interpreters take the *caravans* as the subject of ver. 19, and the *rivers* as that of ver. 18; as Eichhorn translates it,—

"They bend in their course,
They are dispersed in their deserts, and dry up."

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21. Yea, now are ye nothing;
Ye see terror, and tremble.°

But this would be a very tame repetition of the drying up of the waters which is mentioned in a previous verse, even if the words אָרְחוֹת דְּרָכָם admitted this sense. — כִּי בָטָחּ literally, that *each trusted*, viz. that their companions would really find water. — בָּאוּ עָדֶיהָ, *they arrive*, and we take the *suffix fem. gen.* as the indeterm. neut. — It should almost seem that חָפַר was too feeble in this place; hence many commentators render it, "were confounded." We must, however, take *blushing* in the oriental sense for the most lively expression of consternation on account of deceived expectation. Hence is the strongest expression selected in the translation. *Vide Prov.* xxv. 22, and *my Comment. on it.*

° כִּי joins the sentence to verse 15: As the dried up brook is to the caravan so are ye to me; for you might as well not be in existence. The strong expression, "*now are ye nothing*," is very suitable. Of the readings לֹא and לוֹ, we must prefer the latter as the more expressive; but we must remember, that, although in an unusual form, it expresses negation, and we must not take it for the pronoun *ei*, with reference to נַחַל verse 15, thus, "Yea, now are ye like it." The reading לִי,

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22. Did I say then, Give unto me!
Or bestow upon me of your substance! P

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as the LXX. and the Syr. express it, is to be rejected. In this sense of *nothing*, לֹא occurs in *Ezek.* xxi. 31; *Dan.* iv. 32, (לָהּ). — We must remark the paronomasia in the original expression, רְאוּ וְתִירָאוּ, which it is most likely was a proverb, to see something terrifying and to be afraid, (for חֲרָדָה is here *objectum consternationis*), *i. e.* to lose presence of mind on the spot, so that between רְאוּ and יִרְאוּ, *to see and to fear*, there is a coincidence. The sense is, When ye behold my frightful misery ye tremble, instead of relieving me by expressions of pity and affectionate consolation. Job expresses himself with great mildness: — Through my lamentable condition ye are so overpowered with horror that ye are rendered incapable of passing a right judgment on my sufferings.

P And yet Job had not requested from his friends any interposition of their power in his behalf, or any sacrifice for his sake! nothing more than affectionate treatment! An apposite remark, according to the experience that friendship often splits upon the rock of assistance! *Pay for me*, viz. to the judge, to redeem me from my punishment; for שֹׁחַד has this signification as well as שֹׁחַד, which means *a gift to the judge*, and fre-

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23. Or deliver me from the enemies' hand!
Or redeem me from the hand of the oppressor![q]
24. Teach me, and I will keep silence;
Instruct me wherein I have erred!
25. Yet how feeble are the words of wisdom![r]

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quently *bribery*. If we take this sense, the idea is strengthened: "Have I ever asked of you a service of injustice?" — כֹּחַ *opes*, as *Prov.* vi. 10.

[q] By enemy and oppressor, we understand the creditor in whose power the debtor stands.

[r] Ironically. — מָרַץ = מָרַס *to be weak or sick*. This meaning of the verb agrees very well with *Micah* ii. 10, where חֶבֶל נֶמְרָץ is best translated by "deadly ruin;" then נֶמְרָץ stands for the more common אָנוּשׁ. *Vide Micah* i. 9, and 1 *Kings* ii. 8. — יֹשֶׁר is here "the right view," and the sense is, "Your words must be stronger and more convincing, if they flow from the right view of truth; and yet they are so feeble!" — An explanation of Kimchi's, according to the Jewish traditions, is, "How powerful are the words of truth!" But this does not join well together with the second hemistich. The same may be said of the explanation which would make נִמְרְצוּ have the meaning of נִמְלְצוּ, "how sweet are the words of truth!" Thus

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And what will your arguings reprove?
26. Would you indeed reprove words?
Or regard as sentiments the words of the despairing?[s]
27. Would you break forth in anger against the orphan,
And be indignant against your friend?[t]

Kennicott's *Cod.* 1, and the Chaldee Paraphrast. *Vide Rosenmüller in loco.* A better effect is produced by the irony contained in the words הוֹכֵחַ מִכֶּם, *the reproofs which proceed from you.* A particular emphasis rests upon מִכֶּם "*You* may blame, who are not in my situation."

[s] Who thinks of taking the words of one in despair so narrowly to task? Before לְרוּחַ we supply תַּחְשֹׁבוּ with a repetition of the ה interrog. רוּחַ stands in open opposition to אֲמָרַי, and means *sentiment.* While this opposition was overlooked, there were many far-fetched explanations of the verse. *Vide Rosenmüller in loco.* If ours be not received, the most simple of these is, "The words of one in despair are nugatory." De Rossi agrees with this, who has only ורוּחַ.

[t] אַף raising the meaning, "and even?"—תַּפִּילוּ ellipt. The meaning has been variously filled up; commonly by supplying רָשֶׁת *net:*

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28. Thus may it please you to behold me:
Could I then lie before your face?[u]
29. Hold, I pray you, that injustice may not
happen!

"And would you strive to catch the orphan (or desolate) with the nets of your arguments?" Schultens renders אַף *nasus* in the acc. case: "Nasum invidiæ facitis in pupillum," *i. e.* "You treat the orphan with contempt and scorn." I supply פְּנֵיכֶם, "would you let your countenance fall?" *i. e.* be vexed. *Vide Gen.* iv. 5 and 6.—Thus it is expressed of an enemy in *Neh.* vi. 16, וַיִּפְּלוּ מְאֹד בְּעֵינֵיהֶם "they were much cast down in their own eyes." There is a parallel expression (תִּבְרוּ) in the following hemistich, which is generally translated *dig*; viz. כָּרָה, "would you dig a pit?" *i. e.* again "to try to ensnare through the arts of speech." I compare the Syr. ܟܪܳܐ *doluit, ægre tulit*, as *St. Matt.* xiv. 9. The Syr. at least has given this sense to כָּרָה in this place.

[u] וְעַתָּה Since you have so falsely judged my expressions, פְּנוּ־בִי, cast your eyes upon me: can I, under the circumstances in which I am placed, address you differently from what I do? — Were I to do so, I should incur the guilt of the boldest lie.

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Hold, I pray you, in this is my right concerned.[v]

30. Doth unrighteousness lie upon my tongue?
Or discerneth not my palate iniquity?[w]

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[v] Expressions taken from forms of process. — שׁוּבוּ literally, *turn round, i. e.* take back what you have already said. — עַוְלָה is literally, *injustice before judgment*, as elsewhere עָוֶל. *Vide Levit.* xix. 15. לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט, "commit no injustice in judgment." בָּהּ *in ea?* The simplest way is to take the suffix fem. as neuter, "therein," *i. e.* in this matter.

[w] Viz. "which he expresses." חִכִּי stands here as the instrument of speech, as in ch. xxxi. 30; *Prov.* viii. 7; *Hosea* viii. 1. The sense of the entire verse is, "My heart knows of no unrighteousness or crime of which it is guilty. Does the guilt lie in the organs of speech? Will you call them to account?"

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CHAPTER VII.

1. Hath not a mortal warfare upon earth?[x]
   And are not his days like unto those of an hireling?
2. Like unto the slave who pants for the shade,
   And the hireling who waits for his wages;
3. So have months of misfortune fallen to my share,
   And nights of affliction hung over me.[y]

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[x] That is, the hardest service, full of contention, labour, and all manner of inconvenience. *Vide* ch. xiv. 14; *Isaiah* xl. 2; *Daniel* x. 1. It is literally and truly translated in Chald. חִילָא, and by Jerome *militia*. In like manner, *Arrian*, in *Epictet.* iii. 24, στρατεία τίς ἐστιν ὁ βίος ἐκάστου. *Vide Grotius* and *Rosenmüller in loco*. Job, in these words, reverts to what he had formerly maintained, according to the meaning of ch. iii. 14 and 15. He himself details to his friends what they must behold, if, as he requested in the preceding chapter, ver. 28, they would regard him.

[y] The idea is only generally depicted. Properly, all men must wait, and the tormented also; there-

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4. When I lay down, I must say, When shall I again arise?
The night[z] is long extended, and I am weary with tossing to and fro until morning dawn.

---

fore he represents himself in his peculiar sorrows. We may remark the involuntary entering on so dismal an heritage, by the strongly defined form of the Hiphal: הֲנַחֲלֹתִי, "I am obliged to become heir. לִי is emphatically added. Concerning the pleonastic-pronominal dative, attached to the verb, *vide Gesen. in Lehrgeb.* 736; *Ewald in Crit. Gram.* 624. יַרְחֵי־שָׁוְא are accusative, as regards the months of misfortune. In the expression נָחַל there is irony, as, to inherit, generally relates to something joyful. But also the Arabs say, "to inherit misfortune." *Vide Schultens in loco.* — Months of misfortune, instead of days, are named, in order thereby to express the longer duration of the season of affliction. מִנּוּ־לִי, "they have numbered to me," instead of "one has numbered to me;" and this is to be taken as passive. *Vide Gesen. in Lehrgeb.* 798; *Ewald in Crit. Gram.* 644. In the expression which is chosen, unavoidable fate is very well pourtrayed.

[z] מָדַד in *Piel*, with the expression of intensity, and on account of the following *Lin. Makkeph.*

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5. My flesh is clothed with dust and worms;
My skin is cured, and again breaks out.[a]

Patach instead of Zere, stands under the second radical. With regard to the derivation of the word, I agree with *Ludov. de Dieu* in his *Animadv. in loco:* "Varie ab interpretibus accipitur, nos hic Arabicam ejus verbi significationem facillimam, ac certissimam arbitramur, apud quos מָדַד (مد) extendere, in longum producere, quasi mensuram augere significat." With this commentator, we must take God as the subject, whose name is reverentially omitted. *Vide Ewald in Crit. Gram.* 645. In the translation, we take the liberty of changing the active into the passive construction; others, as *Gesenius*, *Rosenmüller*, and *Winer*, consider מְדַד as a substantive, from נָדַד *to fly*, and translate the passage, "When does the night fly away?" — In מְדַד and נְדָדִים there appears to be a paronomasia. — עֶרֶב is not *evening*, but stands for *night*, chiefly in opposition to נֶשֶׁף, *morning twilight*, as in *Gen.* i. 1, עֶרֶב and בֹּקֶר are always opposed.

[a] We must remember that our hero suffered from elephantiasis; hence the expressions are peculiar. "In such cases, the body is covered with boils, in some of which maggots are bred, while others are covered over with a crust of dried corruption, which often breaks out again:" *Justi.* —

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6. My days glide swifter than a weaver's shuttle,
And come to a close without hope.[b]

רִמָּה is the worm which is bred in corruption, as in Arab. رِمَّة. *Vide* ch. xvii. 15; xxi. 26; xxiv. 28; *Exod.* xvi. 24; *Isaiah* xiv. 11. In Arabic, رِمِّيم is used for putrifying dead bodies. גּוֹשׁ (in *Chetib.* גִּישׁ,) is the גִּשְׁאָ, *clod of earth*, of the Chald. and the Talmud, in reference to the unclean appearance of the skin. This meaning of the word, which occurs only here, is plainly demonstrated. The LXX. the Chald. and the Vulg. so understand it. Concerning its derivation, *vide Gesenius* and *Winer*. עוֹרִי רָגַע וַיִּמְאָס is most simply explained by the ordinary signification of the Hebrew words: "Cutis mea quievit et rursum abjecta est," *i. e.* "a new skin has scarcely grown over the healing wounds, before it is destroyed by their breaking out afresh." In מָאַס we have no need to call to our aid the cognate מָסַס, *Liquefacere*. Gesenius understood רָגַע differently. *Vide Gesen. on that word.*

[b] Quickly, very quickly, must my life be ended for ever! אֹרֶג, *radius textorius*, as Kimchi and the Chald. explain יוֹמַי קַלִּילוּ מִן נַרְדִּית מָחֵי. *Vide* in the contrary opinion, *Rosenmüller*. תִּקְוָה relates

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7. Consider that my life is a breath,[c]
That mine eye returneth no more to behold prosperity![d]

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chiefly to the hope of a new life:* as also chap. xiv. 19. Thus מִקְוָה, 1 *Chron.* xxix. 15.

[c] Address to the Almighty. רוּחַ stands here like הֶבֶל in the Preacher, as a picture of evanescence and nothingness. We may remark absorbing melancholy in the deep feeling of the transitory nature of life, swiftly vanishing and never returning. *Vide Psalm* lxxviii. 39.

[d] How much truth lies in these words! Job formerly desired death, and considered the inhabitants of the land of shades happy on account of their repose, *vide* ch. iii. 17, &c.; and now, in a softer mood, and with his eyes fixed on the darkness of the lower world, into which he is about to descend, his heart bleeds at the prospect of eternal separation from the bright existence of life, *where we see and are seen!* A beam from former joys irradiates his gloomy feelings when he says, "Mine eye never more returns to behold prosperity." The privation of vision is above all painful to one departing from the region of light into eternal gloom. Thus, after he has overcome the night of melancholy, the Preacher congratulates the living,

* A proof of Job's belief in immortality.—*Translator.*

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8. The eye which looketh upon me seeth me
no more;
Thine eyes seek me—I am gone![e]
9. The clouds vanish and dissolve:[f]

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who still can behold the friendly light of the sun. *Eccles.* xi. 7.

[e] "Thine eyes;" certainly not the eyes of God, (for he can penetrate the darkness of the lower world, *Psalm* cxxxix. 8,) but those of some one, perhaps of one of the three friends, who seeks for the lost one. The words of the last hemistich express that Job must immediately vanish, and that he must disappear even while they are looking upon him. This also is expressed in the first hemistich, in which we must not overlook the particip. præs. רֹאִי. In the moment that one looks at Job, he ceases to behold him; literally, *the eye of of one beholding me.* By the word שׁוּר is expressed the meaning of beholding through earnestly gazing, so that the verb corresponds very well with עֵינֶיךָ בִי. Contrary to this parallelism, several commentators propose to take רֹאִי as a substantive, *look, beholding*, as in ch. xxxiii. 21. This would give stiffness to the sense: "The eye of observation beholds me not:" *Vulg.* "Nec aspiciet me visus hominis." Most of the older translators express the participle.

[f] A striking image of rapid dissolution. The

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So he that descendeth to the realms of the dead never more returneth.

10. He never revisiteth his home,
And his place knoweth him no more.[g]

11. Therefore will I not curb my mouth,
I will speak in the oppression of my soul,
I will complain in the affliction of my heart.[h]

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well-chosen word כָּלָה is equally expressive of evaporating smoke, *Psalm* xxxvii. 20; cii. 4. In a *Cod.* of *de Rossi*, we read here עָשָׁן, which the Chald. seems to have had in view. The image of the cloud is nobler.

[g] The keenly feeling Oriental loves his dwelling, and is as unwilling to leave it as he would be to separate from one with whom he had long lived in habits of intimacy. Hence the frequent use of the expression, "His place knoweth him no more." *Vide Psalm* ciii. 16. Another takes possession of the dwelling of the departed. In the elegiac poetry of the Arabians we find many sentimental contemplations of abodes deserted by their ancient inhabitants. How often the poets of the *Moallakat* depict their melancholy at the sight of a tent once occupied by a friend, *vide Reiske's Comment. on Tarapha*, 43.

[h] In this utter weakness of man which the power

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12. Am I a sea? a monster?
That thou dost set watches over me?[l]
13. Do I say, My bed shall comfort me,
My couch shall assuage my affliction:[k]

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of death teaches, Job will at least use freedom of speech, and give vent to the grief of his broken heart in lamentable complaints of his hard fate. The expression גַּם־אֲנִי is excellent, in which there is a considerable power of self-elevation implied.

[l] Why does not God permit to the persecuted Job the balm of care-alleviating sleep? Why does He terrify him with frightful dreams and visions? Is it not as if he regarded him, the weak and afflicted man, as a wild monster who must not for a moment be left in the undisturbed exercise of its unruly strength? Job selects the strongest images of resistance. In the simile of יָם (at first startling), we must remember, that in the poetry of the Old Testament, the sea represents the idea of a violent rebel against God, who, as the Lord of nature, is able to conquer its impetuous force. *Vide* ch. xxvi. 12; *Isaiah* li. 15; *Jer.* xxxi. 35. From the sea he turns to the most formidable inhabitant of that element, תַּנִּין. *Vide Isai.* xxvii. 1. There is no need to suppose that he meant here to specify the crocodile.

[k] נָשָׂא with בְּ "to take away a part of any thing,"

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14. Then dost thou terrify me with dreams,
And cause me to tremble before visions of the night,[1]
15. So that I could wish to strangle myself,—
Dead by my own hands![*] [m]

---

vide Numb. xi. 17; *Eccles.* v. 14; *Neh.* iv. 11. שִׂיחַ "affliction," *vide* ch. ix. 27; xxi. 4; xxiii. 2; *Psalm* cii. 1; cxlii. 3; 1 *Sam.* i. 16. The original meaning of the root שִׂיחַ is *bring up*, as in Syr. ܣܚܐ, chiefly used concerning vegetable productions, *sprout* (*vide Gen.* ii. 5. שִׂיחַ.) Thence comes the idea of the immediate production or bringing forth of thoughts, and the embodying of thoughts in words. As, according to experience, a man's thoughts are chiefly occupied with what troubles him, the signification of *being afflicted* naturally follows.

[1] The sleep of one who is afflicted with elephantiasis is very restless, and disturbed with frightful dreams.

[m] Such is the violence of the pain which my misery produces, that I desire to take away my life with my own hands. A peculiar emphasis lies in נַפְשִׁי "so that I myself choose strangling." From the words מַחֲנָק and בָּחַר it is clear that

[*] Literally, *bones*.

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16. Yet that I do despise — I would not live for ever!
Only depart from me; for my days are breath![n]

---

suicide is here implied. For the first expression relating to strangling cannot be applied to God, as if he prayed for this sort of death from his hands; for others might have been found more worthy of God, such as destruction by lightning; and the verb בָּחַר, in connection with נַפְשִׁי, points to a selection of the manner of one's own death. The words of the second hemistich leave no doubt concerning the meaning of the first חֲנִיקָה מֵעַצְמוֹתָי. The translation, "My soul would rather choose death than such bones as I have," is deficient in taste. Let any one who is scandalized at Job's harbouring the idea of suicide, consider the connection of the passage with the חֲזִיזוֹת of the preceding verse. So that the sufferer is represented as strangling himself in agonizing dreams. *Vide Bichhorn.*

[n] מָאַסְתִּי *scil.* that which was expressed in the preceding verse. Thus a more powerful meaning arises than if we take מָאַס for מָסַס *to flow out*, and explain it, "I vanish, I shall not always live." חֲדַל מִמֶּנִּי "depart from me," *i. e.* from plaguing me with unceasing pains: "For my days are as a

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17. What is man, that thou givest such heed
unto him,[o]
And that thou turnest upon him thy mind?
18. That thou visitest him each morning,[p]
And triest him every moment?
19. How long, then, wilt thou not leave me
out of view?
Or grant me an instant's repose?[q]

---

breath." This is not here to be considered in the light of a general thought, but in the sense that Job's life would speedily evaporate.

[o] Almost the same words, though in a different sense, are used in *Psalm* viii. 5; cxliv. 3. How should the Almighty consider a weak mortal as sufficiently important to be made the object of so much interest, and the subject of such severe trial!

[p] *i. e.* With each new day. *Vide Psalm* lxxiii. 14; *Lam.* iii. 23. Coccejus thinks the idea is taken from a shepherd who inspects his flocks every morning in order to see if they are all there.

[q] Literally, How long, then, wilt thou cease from looking at me? (like a jealous keeper) wilt thou not leave me alone, even so long as I can take to swallow my spittle? עַד־בִּלְעִי רִקִּי *until I swallow my spittle, i. e.* the shortest portion of time, — a proverbial expression, as we find in Arabic, ابلعني ريقي "let me swallow my spittle;" which is ex-

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20. Have I sinned? What can I do unto thee, O thou guardian of men?[r]

---

plained in Camus, امهلني مقدار ما ابلعه "give me only time enough to swallow my spittle." *Vide Golius*, 319. Schultens brings in illustration a passage from *Hariri*, *Consess.* 15. This mode of expression is to be found in Persian. Some commentators falsely regard this expression as applicable to Job's peculiar situation, and not as proverbial. Thus a *Gloss.* on *Jerome:* "Inter cætera "mala dolorum et cruciatuum Synanchen habuisse "se perhibet, qua tumore faucium hominis halitus "intercluditur, et sæpe quasi laqueo strangulatus "extinguitur."

[r] In order rightly to understand the whole of Job's speech, and especially these two last verses, let it be remembered that he had borne all his misfortunes with patience and resignation, as immediately sent by God, "Jehovah gave, Jehovah hath taken, blessed be the name of Jehovah!" ch. ii. 21 and 22. Only, his reason cannot reconcile with his ideas of the divine nature those ceaseless pains of terrible disease which, superadded to his mental sufferings, allow him no rest, and the bitter feelings of misery find utterance in these words. Their sense is, Even if Job has sinned, why does God thus torment continually? Is it possible that he can fear

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him, and thus overwhelms him with accumulated suffering, in order to deprive him of all strength? But God has men ever in his view, and how could Job proceed in opposition to him? or why does not God pardon Job's sins? Has he not already suffered? must he go to utter destruction? Before חָמַאתִי supply אִם, as the LXX. have rightly completed the sense, by translating εἰ ἐγὼ ἥμαρτον. There is a similar omission of the conjunction in ch. xix. 4; *Psalm* cxxxix. 11; *Gen.* xlii. 38. We must take the præter. of the verb as a plusquamperf. conjunctivi. *Vide Gesen. in Lehrgeb.* 768. *Vide Crit. Gram.* 662, where Ewald has remarked the energetic brevity of the antecedent without supplying אִם.—מָה אֶפְעַל־ "What can I do to thee? What can I undertake against thee?" as also פָּעַל and עָשָׂה must be taken in the parallel passage, ch. xxxv. 6. Thus עָשָׂה stands with the dative of the person, "to do something to one in a hostile sense," *Exod.* xiv. 11; *Gen.* xxvii. 45. פָּעַל is a poetic expression for עָשָׂה; according to some commentators, "What shall I do in order to appease thee?" But this mode of rendering is contrary to the right conception of the following נֹצֵר הָאָדָם, which exclamation would then stand without any especial effectual meaning. It seems rather to contain the ground of the foregoing ques-

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Wherefore dost thou fight against me,[s]
So that I become a burthen to myself?[t]

---

tion, "What could he then do to him?" as he has mortals always under his eyes, and could frustrate any attack on their part. The LXX. translate this not in a good sense, but as an address to the Almighty proceeding from an ebullition of excited temper: "ὁ ἐπιστάμενος τὸν νοῦν ἀνθρώπων."

[s] An expression obviously taken from war, where the enemy directs his attack against some principal point, which is thus styled, par excellence, מִפְגָּע. *Vide* ch. xvi. 12; *Lam.* iii. 12. This signification of an assault is evident from the root פָּגַע (*Judges* viii. 21; xv. 12), literally "Wherefore dost thou make me thy point of attack?" Eichhorn does not quite hit the right meaning when he says, "How should I be an offence or stumbling-block to thee?" We would thus explain the sense of the words: "Why dost thou ever assail me with new calamities?" chiefly in relation to the ever renewed pains of disease.

[t] LXX. εἰμὶ δὲ ἐπὶ σοὶ φορτίον. The other old commentators agree with us, עָלַי. "I am also a burthen to myself." *Vide* 2 *Sam.* xiii. 25; xv. 33; *Judges* iii. 10; *Ewald in Crit. Gram.* 610, concerning this meaning of עַל. — Concerning the תִּקּוּן סוֹפְרִים *(correctio scribarum)* which instead

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21. Wherefore dost thou not overlook my guilt,
And pass over my transgression?
For already[u] do I lie in the dust;
Thou seekest for me, and I am no more!

---

of our reading proposes עָלַיִךְ, Schultens remarks: "Correctio ista scribarum, quæ octodecim locis "applicatur, nihil aliud est quam crisis subtilis- "sima veterum, qua indicant, quomodo secundum "scopum et seriem orationis scribi potuisset, atque "adeo debuisset, nisi gravis intervenisset causa "stilum vertendi, vel paulisper inflectendi."

[u] עַתָּה, like our word *already*, here expresses *very soon*. It means, "as if I already lay in the dust," *i. e.* "were already dead."

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CHAPTER VIII.

BILDAD.

1. BILDAD the Shuhite began, and spake:
2. How long shall such speeches continue?
   The words of thy mouth[t] are a violent storm!
3. Can God bend the right?
   Can the Almighty decline from justice?[u]
4. When thy children[x] sinned against him,

---

[t] Picture of bold impetuosity.

[u] The sense is, God cannot for thy sake act contrary to the course of his justice. It would have been injustice on the part of God, if thou hadst remained unpunished. Thus he concludes, from Job's actual sufferings, that he has formerly been guilty of transgression. Mark the repetition of יְעַוֵּת, wherein is contained an emphasis wounding to Job's feelings. *Vide* ch. xxxiv. 12.

[x] The *when* and *if*, with the words that follow in verses 4, 5, and 6, express the justice of God: "if *this* is, so must *that* also be." In this word there is an artifice belonging to Bildad's argument against Job. We cannot fail to perceive with

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He gave them up to their own guilt.[y]

5. If thou dost turn thyself to God,[z]
   And wilt supplicate the Almighty:
6. If thou art pure and upright,
   Yea, then will he awaken thee to thy salvation,[a]

---

what blunt weapons he fights. Even his form of words is weak and empty. He makes a partial selection of the severe loss of his children from among his many miseries, while he omits the unceasing torments of disease which had forced from him his unbecoming speeches.

[y] The sense is, their guilt involved their destruction as a necessary consequence. God, according to his justice, must leave them to reap the fruit of their transgressions. It is weak and forced thus to explain the words: "He sent them away because of their sinful deeds," viz. "from the earth;" as if בְּיַד stood for עַל־יְדֵי or מִפְּנֵי.

[z] שַׁחֵר אֶל־אֵל, as in ch. v. 8, the well-known דָּרַשׁ אֶל־אֵל with strengthened meaning, "to strive eagerly to obtain God's favour." Our verb stands with the accus., *Hos.* v. 15; *Ps.* lxxviii. 34.

[a] Do אַתָּה and עַתָּה make a play of words? כִּי־עַתָּה marks the necessary consequence of Job's beginning a new and virtuous life. יָעִיר is the Hiph. intrans., *vide Psalm* xxxv. 23; which pas-

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And restore thy guiltless house.

7. Even although thy beginning should be small,
Thine end shall be illustrious.[b]

8. Yea, enquire now of the ancient race,
And attend to the search of the fathers.[c]

---

sage may help to illustrate ours. The unfortunate there implores God הָעִירָה וְהָקִיצָה "stir thyself up and awake," — a common picture, according to which God seems to sleep, as regards the sufferer. *Vide Isaiah* xxxi. 28; *Psalm* vii. 7. שָׁלֵם *in integrum restituit.*

[b] It is more suitable to the subsequent part of the speech to consider רֵאשִׁית as the commencement of a new position of happiness, after a reconciliation with God through sincere repentance, than if we follow Rosenmüller, in referring the expression to Job's situation before his misfortunes: "Thy former prosperity was trifling in comparison with that about to follow." אַחֲרִית is the issue, *vide* ch. xlii. 12; *Prov.* v. 4, 11; xxiii. 18, 32; xxiv. 14. In Arabic, آخِرَة is the last day. *Vide Koran, Sur.* ii. 3.

[c] The sages of the olden time attained to years far surpassing in number those of the present generation, and hence imparted instruction which

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9. For we are of yesterday, and know nothing;[d]
For our days are a shadow upon the earth.[e]
10. They will speak unto thee, and give thee instruction,[f]
And impart to thee from their observations.[g]

---

might be more implicitly depended upon from the fulness of its experience; and they inform us that the godless (however dazzling may be his outward prosperity) goes suddenly to destruction; while the pious, though exposed to the divine displeasure for a time because of transgressions, is never entirely rejected, but is raised to new prosperity after repentance and amendment. Wherefore Job may rest assured that God will again cause joy to overflow upon him; whereas the latter end of the foes of the righteous shall be disgrace.

[d] The Vulg. renders this well, "Hesterni quippe sumus;" proverbially for We are a recent race!

[e] A common image of the transitory life of man. *Vide Prov.* xiv. 2; 1 *Chron.* xxix. 15; *Psalm* cii. 12; cix. 23; cxliv. 4; *Eccles.* viii. 13.

[f] Job had said above, וְהוֹרוּנִי instruct me! ch. vi. 24. Bildad sets before him the instruction of the old world, with the question הֲלֹא־הֵם יוֹרוּךָ, *i. e.* They will instruct thee.

[g] Expressive! מִלִּבָּם "from their observation,"

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11. "Doth the paper reed shoot up where there
is no marsh?
"Doth the sedge grow where there is no
water?
12. "Now it stands in its green luxuriance, so
that it cannot be cut down.
"Yet before all other grass it withereth
away.[h]

---

not merely מִפִּיהֶם "from their mouth." In the expression יוֹצִיאוּ מִלִּים "they send forth words," more is implied than mere speaking, viz. that the thing spoken is well considered and excogitated. In verses 11, 12, and 13 follows the oracular sentence of wise antiquity.

[h] The comparison contained in these verses, wherein is represented the external prosperity of the wicked suddenly changing into ruin, is often erroneously conceived and explained, because its composition from two distinct parts is not sufficiently attended to; which view alone can give a clear insight into the whole of the imagery.—Ver. 11. Paper reeds grow only on marshy rank soil: thus the godless thrives only in external prosperity, and his prosperity is like the rapid growth of water plants from the marshy ground. Ver. 12. But in its earliest bloom, and ere it has grown into ripeness for the scythe, this sort of

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13. "Such is the fate of all forgetters of God:[i]
"Thus doth the hope of the wicked perish."
14. That whereon he builds shall be scattered
in ruin,[k]

---

grass withers more suddenly than any other; and even so, destruction invades the prosperity of the godless while in its zenith, with a ruin more sudden than that which seizes other men, to all appearance less firmly seated in their possessions. The double point of comparison between the ungodly and the sedge is, 1. The luxuriant fulness of prosperity at first; and 2. Its sudden destruction.

[i] שֹׁכְחֵי אֵל *forgetter of God*,—a strong expression for רְשָׁעִים, as *Psalm* ix. 18; l. 22. אָרְחוֹת "ways" for *events*, thus in *Prov.* i. 19.

[k] Continued picture of the apparent, though unreal prosperity of the wicked. Most of the old interpreters translate the words אֲשֶׁר־יָקוֹט כִּסְלוֹ by the known Hebrew meaning of קוּט for קוּץ "fastidiet spem suam," or "fastidiet eum spes sua." Schultens approves of this explanation, which he translates, "quem sua ipsius fiducia cum tædio rejectabit." But the Syrian has it thus: ܘܢܬܦܣܩ ܠܡܟܠܗ "yet his hopes are cut off." And thus the Chaldean, Kimchi, Jarchi, and most of the new interpreters, as *Gesenius* and *Rosenmüller*. By

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And a spider's web[1] is his confidence.
15. He leans upon his house, but it stands not;
He props himself upon it, but it will not stand straight.[m]
16. There stands he full of sap in the sunshine,

---

them קוּט is taken in the sense of the Arabic قط *to be cut off;* or, as is more suitable to the image in the following hemistich, قاض for قوض *diruit domum, dissolvit structuram.* This last explanation is more suitable, as Kromeyer has justly remarked *in loco*: "Quæ non spei tantum optime conveni-" unt, sed etiam posteriori hemistichio, ubi domus "araneæ fit mentio, apte respondent."

[1] בֵּית עַכָּבִישׁ, Arab. بيت العنكبوت (*Vide Bochart. Hieroz., Leipzic Edit.* vol. iii. p. 507), is used in the Koran as an expressive picture of frailty, liability to destruction. *Vide* the suitable parallel place in the Koran, *Sur.* 29, 40. Hence the Arabic proverb كما يمزق بيت الخدم نت "Time destroys the wall of the well-built house as well as the web of the spider." *Vide H. A. Schultens Elnawabig*, page 105.

[m] It does not appear suitable to take עַכָּבִישׁ as the subject of יִשָּׁעֵן, as many interpreters do, and as Schultens maintains, with elegance, thus: "Ob "oculos ponitur araneus in media sua tela, tan-

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And his sprouts grow aloft in his garden;[a]

" quam in domo firma, ac tuta, residens atque su-
" perbe super eadem recumbens: quin manibus
" quasi suis eandem retinens simul, simul sustinens
" et suffulciens: quum interim subitus, vel ictus
" vel flatus, cuncta uno momento dissipet; pen-
" dulamque bestiolam suismet retibus implicatam
" elidat." But in the truest sense of the words, the light spider is sustained by her house, but the heavy man is not sustained by so thin a web. The house of the godless is light and wavering, like a spider's web; therefore he cannot stand firm therein. In the imagery of this verse, we derive from the preceding one the picture of a spider holding fast by its web: for of a man it cannot with propriety be said that he props himself on his house, or holds fast by it; and the godless always remains the subject of the sentence.

[a] Recurrence by the poet to a comparison between the godless and a luxuriantly growing but quickly withering plant. But he now seems more particularly to think of the rank growth of weeds which spread their shoots over a garden, covering even heaps of stones and walls, from thence they are speedily torn down. — רְטֹוב הוּא *he* is growing full of sap, viz. the ungodly; for one might think of another subject of the sentence, viz. the pious; so that his image, as a beautifully flourishing

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17. His roots wind themselves round heaps of stone,
And he clings close to the wall.°

---

tree of the garden opposed to the marshy plant of the wicked cannot be easily discerned, in the following verses.—The poet names him symbolically the plant, instead of saying "he is flourishing like a plant."—לִפְנֵי־שֶׁמֶשׁ is translated by the Chald. and others, "before sunrise." But does this merely nocturnal duration of the plant correspond with its wide spreading in the garden, as is described in ver. 17? Others translate it, "in the sun:" that is, "He stands in full freshness even during the heat." This is too artificial. The most powerful and simple is, "under the influence of the sun," or, "in sunshine;" as Schultens rightly remarks, "Sol cum benigno suo fotu repræsentat blandiorem et ridentem fortunam, qua hypocritæ res mirum in modum provehuntur et enitescunt."

° An excellent picture of weeds circling round heaps of stones and walls! "His roots embrace fountains" (which meaning גַּל may undoubtedly have), as many translate it, seems to make the nature of this plant, as described in ver. 17, too inconsiderable. By our translation, the second hemistich corresponds better with the first. בַּיִת אֲבָנִים יֶחֱזֶה "It beholds (viz. the plant) the house

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18. If he is torn away from his place,[p]
It immediately denies him—"I saw thee not!"[q]

---

of stones" (that is, "it grows on the wall, clambers upon it,") is a very graphic description, though often misunderstood. The parasite plant, in its creeping progress towards the wall, may be said, figuratively, to regard or behold it. "The house of stones," is probably the wall surrounding the garden; and thus the rank spreading of these plants to the utmost ends of the garden, is strongly expressed in the last member of the verse.

[p] It is more simple to supply to יְבַלְּעֶנּוּ the frequently omitted name of God, or the participle of the same verb, and to translate it impersonally. The explanation of Schultens is artificial and ungramatical, "maternum solum absorbebit ipsum e loco suo;" so that אֵם should stand for אֵם (as in *Micah* vi. 10. אֵשׁ for אֵשׁ) in the sense of "maternal soil." It would be also too artificial to follow Schmid and Rosenmüller, in supplying to the verb, either גַּל or בֵּית אֲבֵנִים from the preceding verse.—In the word בָּלַע is implied rapid and violent tearing away; as in *Prov.* i. 12.

[q] The words have a sense besides that which is usually assigned in a comparison with ch. vii. 10., and *Psalm* ciii. 16, "His place knows him no

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19. Behold, such is his joyful fate![r]
[s]Yet others spring up from the dust.[s]
20. Behold, God thrusts not the pious away,

---

more." They powerfully express the contempt with which weeds are treated even on the spot where they grew, as soon as the gardener has rooted them out. The soil is ashamed of them when they lie withering on its surface, and will not acknowledge them, although it has been so closely united to them. Thus, when the prosperity of the godless is turned into misery, do his nearest and most intimate friends deny him as a stranger.

[r] Literally, Behold such is the joy of his ways! דַּרְכּוֹ must be taken as אָרְחוֹת in verse 13, spoken in bitter irony. Behold the great advantage which accrues from his ways!

[s] And alas, (yet who would have thought it, after the sad fate of the godless?) others arise immediately, who occupy the place of those who were thus punished. There is no end of the wicked on the earth. A fresh crop of weeds springs up in room of those which were rooted out. The comparison between the wicked and a rank weed is still kept up. אַחֵר is taken distributively, "always another." Hence the plural יִצְמָחוּ. *Vide Ewald in Crit. Gramm.* 640.

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Yet he grasps not the hand of the wicked.[t]
21. Yea,[u] he will fill thy mouth with laughter,
And thy lips with joy.
22. Those who hate thee shall cover themselves
with shame,

---

[t] Introduction of an application of wisdom borrowed from antiquity to the case of Job. Bildad has already clearly and harshly expressed his opinion, that because Job suffers he must have sinned. He does not, however, regard him as an evil-doer, but on the contrary, as a righteous man, whom God will again receive, when, purified by punishment, he returns to him contrite and humbled by correction. The perseveringly wicked alone, those who persist in sin, are not rescued by God from misfortune; as it is figuratively said, "He will not grasp their hand," viz. when they are fallen. *Vide Psalm* lxxiii. 23, *Isa.* xli. 13; xlii. 6.

[u] עַד literally "to the point that," *i. e.* "even." This preposition is used thus in ch. xxv. 5. In this sense it is often united with a negative, and then it means "not yet," *vide Haggai* ii. 19. *Vide Gesen. in Lehrgeb.* 840. Eichhorn and several others translate as if עוֹד were introduced, "yet will he fill thy mouth with laughter." Schultens disapproves of this, when he says, "malim referre *donec* ad in-

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And the tent of the wicked shall no more be seen.[v]

---

crementum divinæ benedictionis, usque et usque progressurum."

[v] The haters of Job are necessarily the wicked, as רְשָׁעִים stands parallel to them in the second hemistich. They are ashamed on account of the failure of their hope that Job would utterly perish, and because they, instead of him, go to destruction. For the expression, "to be covered or clothed with shame," *vide Jer.* iii. 25; *Psalm* xxxv. 28; cix. 29.

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CHAPTER IX.

JOB.

1. Job began, and spake:
2. Truly! I know that it is so.
   How can a mortal assert his right with God?[v]
3. Were he to deign[x] to enter into judgment with him,

---

[v] The sufferer desires nothing so earnestly as to be enabled to prove his innocence before God himself. But how could weak man, even with the assurance of his being in the right, enter into judgment with the Almighty? *Vide Psalm* cxliii. 2. We take וְ before מָה explanatory for "namely," without expressing it in the translation. *Vide Gesenius, Lehrgeb.* 845. וְ of itself, cannot mean "namely," as Ewald remarks. (*Vide Crit. Gramm.* 653, 654.) But as it manifestly serves to connect a proposition which explains the former, we can thus express both propositions in order to make clear their connection.

[x] Viz. God, and not the mortal. In the expression אִם־יַחְפֹּץ is implied the gracious con-

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He could not answer him one of a thousand.[y]

4. He is wise in understanding, and mighty in power;[z]
Who ever defied him,[a] and remained unpunished?

---

descension of God in entering into a contest with men, "if it was his good pleasure;" which must be regarded as a singular favour to a man.

[y] Here man is the subject. Admit that God placed himself in judgment with man, in an interchange of words, even if he had a thousand answers in readiness to one question of God's, he would not dare to utter one of them, from awe of the terrible majesty of the Most High. The sense of the expression is stronger than if we were to follow many interpreters in making God the subject. "He would not honour a mortal with any answer."

[z] A nominative absolute fills this first hemistich, a mode of construction which has ever a certain force. *Vide Gesen. in Lehrgeb.* 724; *little Gramm.* 248; *Ewald Crit. Gramm.* 636; *little Gramm.* 276. He confounds the most able arguer by his wisdom, and his power quells all opposition.

[a] We may supply after הִקְשָׁה the word עֹרֶף which is often joined to this verb, *e. g. Deut.* x. 16; *Prov.* xxix. 1.

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5. He removes the mountains from their place,
   so that they know it not again;
   He turns them round in his wrath.[b]
6. He lifts the earth from its place,
   And its pillars tremble.[c]

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[b] With the lofty eloquence peculiar to Hebrew poetry, the almighty rule of the Godhead over all the powers of nature is here strikingly depicted. As the wrath of the Lord of the universe is manifested to lively oriental feeling, in the earthquake, tempest and eclipse.—וְלֹא יֵדָעוּ "suddenly, unexpectedly," as not only the Hebrew, but the Arab. expresses this meaning of the adverb. *Vide Prov.* v. 6; *Psalm* xxxvi. 8; *Joel* ii. 14. In the Koran (*as in Sur.* xii. 107,) it is often said, Allah destroys the godless وهم لا يشعرون and they know it not.—אֲשֶׁר does not stand here as a conjunction for בַּאֲשֶׁר "cum," for which it is usually taken; but as not. relat. it points expressly to the subject in הַמַּעְתִּיק "He it is who," &c. &c.

[c] The earth is conceived as resting upon its pillars, which seem to tremble in an earthquake. *Vide Psalm* lxxv. 4. Hence in *Eccles.* i. 4. it is said הָאָרֶץ לְעוֹלָם עֹמֶדֶת "the earth stands for ever." מָקוֹם denotes the place whereon it rests, and in the following member of the verse it is

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7. He commands the sun, and it doth not arise;
He sealeth up the stars.[d]

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more specially said עַמּוּדֶיהָ "its pillars;" which expression is changed for אַדְנֶיהָ in ch. xxxviii. 6. With a bold poetic flight, Isaiah describes the quaking of the earth, ch. xxiv. 20. "The earth shall reel to and fro like a drunkard," &c. In the Koran the most terrific part of the description of the last day is an earthquake, and the 99th *Sur.* is entitled "the earthquake."

[d] It matters little to the elucidation of the poet's meaning, whether he supposes the divinely commanded delay of the sun's rising to be an eclipse, properly so called, or a violent darkening of its light. He would say, that the Almighty is able by a word of his power entirely to extinguish the all-penetrating principle of light. The expression is glorious! חֶרֶס "sun." *Vide Judges* viii. 13. אָמַר has here the meaning chiefly peculiar to the Arabic dialect, "to command." *Vide Esther* i. 17; iv. 13; ix. 14; *Neh.* xiii. 9; 2 *Chron.* xxiv. 8. These passages show us that this word means to command, especially in later Hebrew. The sealing up of the stars expresses their total covering; for who would dare to break the seal of God?

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8. He alone bows the heavens,
And walks upon the waves of the sea.[c]
9. He covers the Bear and Orion,

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[c] The majority of translators say "he spreads out the heavens," as *Isaiah* xl. 22; *Psalm* civ. 2. But in every part of this picture of God's almighty wisdom, it is not so much his creating power, as his unlimited government over nature that is represented, especially as this is recognized in a storm, which seems to be a struggle between Nature and her Lord! Hence we have judged the meaning "bow" to be more suitable to נָטָה "He bows the heavens alone," without the help of any other. God descends from the bowed down heaven to the earth, as in *Psalm* xviii. 9. וַיֵּט שָׁמַיִם וַיֵּרֶד "He bowed the heavens also, and came down." The storm, wherein the clouds descend, seems to have given rise to this image. When, in the violent descent of the towering vault of heaven, God has come down from his lofty throne, he walks upon the waves of the sea! How majestic is the image! The waves of the sea are mountains excited by the storm raging with unbridled fury. But the Lord treads on their violence. In his passing over them, is implied the notion of conquest, and taming of violence, *Deut.* xxxiii. 29; *Amos* iv. 13; *Micah* ii. 3.

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And the heap of stars, and the chambers of the south.[f]

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[f] It is generally translated, "He made the bear." But with what propriety can this expression be used after the full developement of the picture of divine wisdom and might? Already Eichhorn has translated, "He covered up the Bear and Orion." This translation is more suitable, and may be justified, if we take עָשָׂה in the sense of the Arab. غَشِيَ *texit.* In the Koran, *Sur.* xci. 4, this verb is used of the night, to denote the covering up of light. The word עָשָׂה like עָנָה seems to be distinguished in the dictionary as a double root (according to the varied pronunciation of ע), as has taken place in the 5th Edit. of Coccej. prepared by Schulz. *Vide Winer*, 755, and *Hartmann's Linguist. Introd. to the Study of the Old Test.* 74. In ch. xxiii. 9, עָמַל and עָשָׂה stand in the closest parallel. Perhaps *Zeph.* iii. 5, belongs to this, where לֹא יַעֲשֶׂה עַוְלָה corresponds with the לָאוֹר יִתֵּן in the succeeding member of the verse.— עָשׁ is assuredly the star which is called by Greek astronomers the Great Bear, and by the Arabians نعش *Bear.* *Vide* various explanations of the word in *J. D. Michaelis, Supplement ad. Lex. Heb.* 1901–1908, and *Rosenmüller in loco.* — כְּסִיל

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literally *the fool*, appears in ch. xxxviii. 31, as a constellation, and *fettered*. The epithet is derived from an old legend, according to which, this star was a hero who presumptuously revolted against God, and was consequently a *fool*, and by way of punishment was chained to the heavens. J. D. Michaelis, (*Supp.* 9) thought Nimrod was this transplanted rebel. But in the contrary view, *vide Gesen. Comment. in Isaiah*, Part i. 458. The old translators with one consent understand Orion of the Greeks. *Vide Lach, in Eichhorn's General Library of Bibl. Lit.* Part vii. 397.—כְּסִיל according to ch. xxxviii. 31; *Amos* v. 8, means the Seven Stars, or the Pleiades; etymologically the heap (of stars) Arab. كومة. The Arabs name this constellation عقد الثريا *knot of stars*, from the root ثرا *numerosus fuit*, because of the number of closely united stars. Under the various names of this strikingly beautiful constellation among the Eastern nations, we find universally the idea of close union. Hammer expresses himself on this subject in a way equally instructive and beautiful, in his *Morgenländ Kleeblat.* 43. In reference to the origin of the oriental nomenclature of the principal stars, *vide Hammer*, in the *Fundgruben des Orients*, Part i. p. i. &c.; and concerning the stars of the Arabians, *vide* Ideler's Research on the Origin and

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10. He does that which is great unsearchably,
And that which is wonderful without number.
11. Lo! He goeth by me, and I see him not;
He passeth before me, and I do not behold him!
12. Lo! He snateheth away; who can withstand him?
Who dares to say unto him, What doest thou?[g]

Meaning of the Names of Stars, p. 407. All these splendid appearances, the Bear, Orion, and the Pleiades, are discerned chiefly in the northern hemisphere; therefore the Chambers of the South are added; as Schultens has justly remarked, "Sidera, quæ in conspectum nostrum nunquam emergunt, sed tanquam in conclavibus et abditis penetralibus delitescunt."

[g] The idea of a violent stormy wind sweeping onwards, and astounding by its terrible effects, seems to pervade this picture of the divine wrath, as the poet represents it bursting invisibly upon man with irremediable desolation. For חֲלַף signifying howling wind, *vide Isaiah* xxi. 1; and ch. xi. 10. *of our book.* In these words the idea predominates of the utter impossibility of a conflict between man and the Omnipotent God. The pro-

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13. God desists not from his anger ;[h]
The arrogant helpers bend under him.[i]

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positions, connected in the true style of oriental philosophic poetry by הֵן and contained in verses 11 and 12, may be expressed in European philosophic style in a way agreeable to the sense. Thus, If God, like the stormy tempest bursting forth, invisibly removes with fury an object of man's tender regard, still a mortal may not venture to resist him, or dare to call him to account. For similar cases, *vide* ch. xii. 14 ; xiii. 15 ; xxiii. 8 ; xl. 23 ; *Exod.* viii. 22 ; *Jer.* iii. 1. Hence, in dictionaries, the second meaning, *if*, is assigned to the particle הֵן *behold ! Vide Nolde Concord*, Part. 261. In Chaldaic הֵן is truly *if*, (in German *wenn*), *vide Dan.* ii. 5 and 6. חֲתַף or, חֲמַף *seize, rob.* The expression is taken from a wild beast which pounces on its prey and carries it off. The last words, "Who dares say unto him what doest thou?" fully express the boundless sovereign power of the Almighty. *Vide Eccles.* viii. 4.

[h] That is, while a mortal continues to resist him obstinately.

[i] רַהַב *arrogance, violence. Vide* ch. xxvi. 12, where it is applied to the stormy raging of the sea. Hence the poetical name of the proud Egypt, *Psalm* lxxxvii. 4 ; lxxxix. 11 ; *Isa.* xxx. 7 ; li. 9.

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14. And shall I now resist him?
Or contend with him in well-chosen words?[k]

15. [l]Even were I right, I durst not gainsay him,
But must entreat him as my Judge.[m]

Vide Gesen. Comment. on Isaiah, Part i. p. 867. The arrogant helpers are those who would aid one who was engaged in a conflict with the Almighty. Against him is no support, how vigorous soever it may be, of any avail.

[k] How could the feeble Job venture to stand in judgment against such an Enemy, to defend his right in a well chosen speech, and maintain his innocence? Literally, "Should I select my words with him?" a frequently occurring *constructio prægnans* of the verb, for "Should I select my words in order to contend with him?"

[l] The אֲשֶׁר in the beginning of the verse should clearly lead us to the idea of אָנֹכִי, which is always principally to be brought out.

[m] Not, as it is usually translated, "to my opposer," (as if מְשַׁפְּטִי were part. pu.) "who summons me to judgment." מְשַׁפְּטִי is rather, "He who judges me." The sense is, "I may not contend with the Almighty as my foe, but recognize him as my judge, and humbly beseech him to proclaim my innocence."

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16. Should I so call on him that he would answer,
Yet could I not believe that he gave ear unto my voice.
17. For in storm he breathes violently upon me;[n]
He increases my wounds, though guiltless,
18. And suffers me not to breathe,
That he may fill my soul with bitterness.[o]

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[n] The אֲשֶׁר standing at the beginning of the verse, connects it with the preceding one thus: "I could not believe that he would hear my voice who breathed violently upon me," &c. &c. Here is the idea of the howling storm-wind shaking Job like a tree stript of its leaves. The original meaning of שׁוּף is plainly marked from this place, where it is united with שַׂעֲרָה (more commonly סַעַר) It is formed from the natural sound of the storm; and so also שָׁאַף "to snort or fret, to speak to one in anger;" hence, "to attack one in a hostile manner." This meaning suits the passages, *Gen.* iii. 15; *Psalm* cxxxix. 11. The old translators always express the sense of the word in generals, which is easily perceived from the connection of each individual place. For other explanations, *vide Winer on the word.*

[o] רוּחַ הִשִּׁיב "respirare." Some erroneously make the sense of the expression of like import

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19. What availeth the might of the strong?—
Here, saith he, behold![p]
What availeth justice? Who will appoint
me a time to plead?[q]

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with בְּלַע רִיק in ch. vii. ver. 19. Here undoubtedly is contained the meaning of exaction or persecution, but with the peculiar cognate meaning of disquieting. We are reminded of the Arab. راح IV. *v.* راح quietem propr. spiritum dedit. *Vide Schultens Histor. Ioctanidarum* p. 36. "They elected him king حيث اراحهم من ذلك because he had procured for them safety from *Him*." As Schultens translates it, "quando *respirare* ipsis dedisset a fœdo illo monstro."

[p] Truly in every case is a conflict between God and man unequal. לְ before כֹּחַ "quod attinet, secundum." as in *Psalm* xvii. 4. *Vide Nolde Concord.* Part. p. 458; *Ewald in Crit. Gramm.* 603.—הִנֵּה we take most naturally as an expression of the swift readiness of the Almighty for battle when he is challenged; while we must supply the often omitted אֱמֹר אֱלוֹהַּ (as in ch. viii. 18; *Psalm* viii. 4; x. 4), and take for granted the suffix of the first person from the יוֹעִידֵנִי of the second hemistich.

[q] יוֹעִיד from יָעַד *constituit*, from the fixing of a judgment-day, as found in *Jeremiah* xlix. 19; (as

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20. Even if I had right, my mouth must still condemn me;
Even if I were innocent, he would pervert my right.[r]
21. I am innocent!—I value not my soul;
Put away my life!
22. It is all one![s] therefore I say,

---

here מִי יוֹעִידֵנִי) and l. 44. We again simply supply אָמַר אֱלוֹהַּ. Without necessity Schultens reads יוֹעִידֻנּוּ (as the LXX. express it; while also the Syrian, at least, receives the third person of the suffix.) We must not depend upon the single testimony of the *Cod. Huntington*, in which Heathe found this manner of reading. *Vide J. D. Michaelis, in the Orient. and Exeget. Bibl.* Part vii. 229; and *Supplem. ad Lex. Heb.* 1107, where several awkward amendments and false conceptions of the misunderstood expression are cited by the author, who himself reads erroneously, and translates מִי יוֹדִיעֵנִי "quis indicabit mihi," crimen sc. cujus reus agor.

[r] Literally, he would pervert me, or represent me as a perverted one עִקֵּשׁ לֵב. Both explanations are admissible. *Vulg.* "Pravum me comprobabit."

[s] Expression of despair, which is often connected with a species of light recklessness; as we sometimes say, "It is now all one to me."

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Whether guiltless or guilty—He destroyeth!
23. Here doth his scourge slay suddenly;
There doth he mock the sufferings of the innocent[t] who pine away.
24. The land is given into the hand of the oppressor:
He veileth the countenance of his judges.
If not he—who other than he?[u]

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[t] The sense of this verse is, that God annihilates the רָשָׁע suddenly with a stroke, while he suffers the נָקִי to go to ruin gradually, (of this Job himself affords an instance,) and mocks his miserable condition. This is the difference between both classes in their relation to God. מַסָּה is not derived (as is generally supposed) from נָסָה "to tempt," (Temptation πειρασμός, *i. e.* suffering,) but from מָסַס, to flow away, (gradual disappearance.) Thus the expression stands in a fitting opposition to פִּתְאֹם in the first hemistich. Besides, this sense cannot be brought into proper connection with the preceding one. אִם causes difficulty to commentators, and on its right comprehension depends the explanation of the whole verse; which may be literally translated, "While the scourge suddenly slays, he mocks at the pining away of the innocent."

[u] A complaint which often occurs in the

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25. My days hurry onwards more swiftly than a runner;
They pass away without seeing happiness;[y]

Preacher (as in ch. ix. 2), that it should please God frequently to commit to the unjust the execution of justice. The question, "If not he, who other than he?" is as philosophically consequent as bitterly ironical. This imperfection of life may be traced back to the fundamental cause of all events.

[y] This expression points to the melancholy tone of Job's mind. Perhaps it also refers to Bildad's representations (ch. viii. 21.) At the same time the sufferer speaks immediately in the name of all mankind. The וְ before יָמַי serves as a connecting link between the proposition and that which precedes it, and cannot be translated. *Vide* ch. ix. 2. The comparison is as in ch. vii. 6, only instead of אָרֹג, רֵיץ stands here. Perhaps the latter may be a poetic name for the former, or, in ordinary life, the term runner might be used to denote a weaver's shuttle. But if the poet had a real runner in view, it must have been such a one as precedes the carriages of kings or great public officers, for the dispatch of their journies. Thus, *Wisdom*, v. 9., ὡς ἀγγελία παρατρέχουσα. In the time of King Saul such runners were attached to the royal body-guard. *Vide* 1 *Sam.* xxii. 17;

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26. They pass onward like canoes of reeds,
And like the eagle which pounces upon his prey."

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2 *Kings* x. 26; xi. 6. They were peculiarly necessary in the wide Persian empire, to carry the commands of the court to the remote provinces. *Vide Esther* iii. 13, 16; viii. 14. Literally, "They behold not what is good." That is poetically ascribed to the days themselves which Job experienced during their course. רָאָה טוֹב were more appropriate in ch. vii. 7. But רָאָה often means "to experience something." *Vide Eccles.* iii. 13; vi. 6; *Psalm* xxxiv. 13; 1 *Pet.* iii. 10, where the expression occurs, *ἰδεῖν ἡμέρας ἀγαθάς*.

" אֵבֶה belongs to the number of those words of our book, the true meaning of which must ever be a matter of doubt. It is plain from the context, that אֳנִיּוֹת אֵבֶה mean very swift ships. The explanations of the old commentators are various. Generally the word is taken for *reed*: Arab. إبا *arundo, papyretum*, a reed or papyrus ship, *i. e.* a very light canoe. *Vide Isa.* xviii. 2, with *Gesenius Comment.* The explanation is forced which makes אֵבֶה or אֵיבָה *inimicitia*, and explains hostile ships, or robbers ships, to be swift ships. Many Cdo. read it אֵיבָה, probably from an anxious attention to the parallelism נֶשֶׁר The sense is

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27. And if I say I will forget my care,
Abandon my dark looks, and be joyful,[x]
28. I must still shudder because of all my sufferings;

---

weakened by comparing the word with the Ethiop. אַבִּי *fluctus*, and translating it "ships of the waves." The explanation also of Symmachus is too artificial, viz. "ships of desire," *i. e.* such as wish themselves ardently at the harbour. *Vide Rosenmüller in loco* for other explanations. We must not forget that the rapid flight of mortal life is compared with the swiftest things in earth, air, and sea. *Vide Wisdom of Solomon*, v. 9; x. 11.—טוּשׁ *to fly* = ܛܘܫ and טְוַס. In Arab. طَاشَ is *agilis, levis fuit.* *Vide Schultens in loco.*

[x] פָּנִים stands here as in 1 *Sam.* i. 18, for a dark angry countenance.—הִבְלִיג to shine, to clear up. *Vide* ch. x. 20, and *Psalm* xxxix. 14. The Arab. بَلَجَ is used for the first splendour of the rising sun. In *Conj.* V. it stands for a friendly pleased countenance. In *Camus*, رجل بلج is explained by طلق الوجه, *i. e.* "one who has a joyful pleasant expression of face." For this word, *vide Schultens in Orig. Heb.* Tom. i. 43–48, and *Vindic.* p. 48. The verb reminds us of our word *to look*, in German *blicken*.

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For I know that thou dost not declare me innocent.

29. Yet — I will be guilty!
To what purpose do I vainly take such pains?

30. Though I should wash myself with snow,[y]
And cleanse my hands with lye,[z]

---

[y] A stronger cleansing effect is ascribed to snow than to ordinary water. In the fable of Lockman, No. 13, the black man rubs his body with snow in order to make it white. Therefore Mohammed prays, "Lord wash me from my sins white with water, snow, and ice!" *Vide Hammer's Translation of some Passages of the Sunna in his Fundgruben. des Orients*, Part i. 101, 313. We read, according to *Keri* בְּמֵי־שֶׁלֶג instead of בְּמוֹ.

[z] בּוֹר (for which formerly בֹּר from בָּרַר) literally, "purifying," for "means of purifying." It is the name of lye or alkali (القلى) of the Arabians, which, mixed with oil, is used as soap, and also to distinguish precious from base metals. *Vide J. D. Michaelis Commentat. de Nitro Hebr. in Commentat. Societ. Gœtting. between* 1758–62, p. 157; and *Gesenius in Comment. of Isaiah* i. 25; and *Jeremiah* ii. 22, where is found בֹּרִית. Many translators take it for *puritas*, as Eichhorn: "and cleanse my hands never so clean." Thus the

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31. Yet wouldst thou plunge me in the pit,
So that my garments should abhor me.[a]
32. For he is not a man as I am, that I should answer him,
Or that we should come together in judg-
33. There is no mediator between us, [ment.
Who should lay his hand upon us both.[b]

Vulgate. There must we read בְּבוֹר. But, to correspond with the preceding hemistich, some determinate matter for purifying is required here. The Chald. viewed it rightly. *Vide Psalm* xxvi. 6; lxxiii. 13.

[a] The preceding image is very cleverly turned to the contrary by the poet. Job formerly spoke only of washing his hands. He now adds, that no sooner purified than he should be plunged by the Almighty into a filthy pit; (for this is here implied by שַׁחַת) The sense is accordingly clear: "Were I to prove my innocence, it would be an easy matter for the Almighty to represent me as more sinful than I formerly appeared." Impurity could not possibly be more strongly expressed than by this boldly hyperbolical flight, wherein Job says, that even his garments would be disgusted at the filthy body! It is also clearly implied that he could never more be purified.

[b] The imposition of a judge's hand expresses

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34. Let him remove his rod from me,
And let not his terror cause me to tremble:[c]
35. Then would I speak, and not fear before
But now I know not my ownself.[d] [Him:

---

his* power over the person on whom it is laid. There might indeed be a judge who had power over Job, one of the contending parties, to pronounce him guilty, but not over the other, viz. the Almighty, who is supreme Judge of the universe. Several Cod. viz. *Kenn.* and *de Rossi*, read לוֹ which also the LXX. Syr. and Arab. express.—אֲשֶׁר must be supplied before יָשִׁית. The abbreviated form of the future יָשִׁית is here used as a parenthesis, to express the condition. *Vide Ewald in Crit. Gramm.* 526.

[c] Rod is not here a symbol of punishment, but of power, which idea is also carried to the second hemistich of the verse. For אֵימָה is that which expresses the idea of the supreme power of God, and therefore fills weak man with terror. *Vide* ch. xiii. 21; xxxiii. 7; *Exod.* ii. 21; *Prov.* xx. 2. אֵימַת מֶלֶךְ the terror which proceeds from a king. *Vide* ver. 8 of this chapter.

[d] Literally, "Thus am I not by me," *i. e.* "I have no possession of my right mind. I know my-

* Great injustice to so beautiful and spiritual a passage! *Translator.*

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CHAPTER X.

1. I AM weary of my life:[e]

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self not," viz. that I should have no confidence in myself. *Vide* ch. xv. 9; xxiii. 14; *Psalm* l. 11. Job does not from cowardice renounce all idea of contending with God; for if the supreme Judge were to appear before him, divested of the terrible attributes of his divine majesty, he would engage in a free and fearless reasoning with him. This simple sense of the last hemistich is often misunderstood. Among the older translators the LXX. have succeeded the best, οὐ γὰρ οὕτω συνεπίσταμαι. An unsuitable, though frequently adopted translation, is that of the Vulgate, "I am not myself." *i. e.* "I have no command of myself." "Neque enim possum metuens respondere."

[e] Doubtless נָקַט = Chald. נְקַט stands for the קוּט or קוּץ more frequent in Hebrew. As, for instance, מוּל and נָמַל are often changed the one for the other. Concerning the construction of the verb with בְּ, *vide Psalm* xcv. 10; *Ezek.* xx. 43; xxxvi. 32. The Vulgate rightly renders it, "Tædet animam meam vitæ meæ;" and also the Syr., *vide J. D. Michaelis, in Supp. ad Lex. Heb.* 1675.

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I will utter my complaint with freedom,[f]
And discourse of the bitterness of my heart![g]
2. And say to God, Condemn me not,
And first let me know wherefore thou contendest?
3. Doth it please thee to oppress, to reject the work of thine hands?[h]

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[f] עָזַב is here "*to set free*," and has the exactly opposite meaning with that which we find in the Arab. عَذَبَ *prohibuit impedivit*. *Vide Exod.* xxiii. 5; *Deut.* xxxii. 36; 1 *Kings* xiv. 10; xxi. 21; 2 *Kings* ix. 8; xiv. 26. For the sense, *vide* ch. vii. 11.

[g] In a Berlin Cod. we read אֲשִׂיחָה instead of אֲדַבְּרָה. Vogel, in his Crit. Observations on the Comment. of Schultens, supposes that these variations were caused by the immediately preceding שִׂיחִי. It appears to be rather an ill-judged alteration of the transcriber, according to the parallel passage, ch. vii. 11.

[h] There lies a bitter irony in the question, הַטּוֹב לָךְ Does it give thee pleasure?—עָשַׁק is chiefly used of the stronger who uses violence to the weaker, and treats him unjustly. *Vide Prov.* xiv. 31; *Eccles.* iv. 1. We must remark the expressive repetition of the כִּי, and the heightening in תִּמְאַס.—The expression יְגִיעַ כַּפֶּיךָ relates to

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And shine upon the counsel of the wicked?[i]
4. Hast thou eyes of flesh?
Seest thou as man seeth?
5. Are thy days like unto those of a man?
Are thine years like unto a man's days?
6. That thou enquirest concerning my sins,
And seekest out my errors?[k]

---

the curious preparation of the frame of man, which to the created appears a work of labour. *Vide* ver. 8 of this chapter.

[i] A sublime expression for favouring the undertakings of the wicked. LXX. *βουλῇ δὲ ἀσεβῶν προσέσχες*; *Vulg.* "Consilium impiorum adjuves." הוֹפִיעַ is predicated of Jehovah when he appears in the splendour of his majesty; in כָּבוֹד. *Vide Deut.* xxxiii. 2; *Psalm* l. 2; lxxx. 2; xciv. 1. But here mention is not made, as formerly, of the appearing of God as a punishing judge, but as a benignant helper. It means as much as if it was said, "God lets his face shine on one."

[k] The sense of verses 4, 5, and 6, is, "Dost thou see as feebly as man?" "Does thy time fly as swiftly away as that of a mortal?" "One might suspect this from thy sharp investigation concerning my sins." *i. e.* Because thou overwhelmest me with blows, following so close the one upon the other, as if thou wouldst force me as soon as possible to make a confession of some guilt.

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7. Although thou knowest that I am innocent,
And no one can deliver out of thy hand.[1]
8. Thy hands have carefully formed me,
And have fashioned me well on all sides;
And now dost thou destroy me?[m]

---

[1] The sense is, And yet thou art the Omniscient, to whom my innocence is well known, and nevertheless I cannot escape from thee. The unsuitable understanding of עַל־דַּעְתֶּךָ by the old commentators in the sense of *super scientia tua* (scil.) *est*, has been adverted to by Schultens, and the meaning of עַל, as *etiamsi* in the corresponding Arab. عَلَى has been sufficiently proved. *Vide* ch. xvi. 17; xxxiv. 6; *Isaiah* liii. 9; *Ezek.* ix. 5; *Jer.* viii. 11. *Ewald in Crit. Gramm.* 610. The LXX. are in the right, translating οἶδας γὰρ ὅτι οὐκ ἠσέβησα.

[m] For the various explanations of עָצַב, *vide Schultens in loco.* The translation which he has adopted is "manus tuæ nervis colligarunt me," and which is supported by a meaning (not well grounded in Hebrew) of the Arabic verb عصب "arcte ligavit, constrinxit," and does not agree with verse 9th, where the difficult and admirable formation of the human body in the womb is described. The translation of Schultens is an anticipation of

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9. Consider that thou hast formed me like clay,
And wilt thou again turn me into dust?[n]

---

this. While, according to our translation, we have, in ver. 8, the general idea, "Thou hast formed me with difficulty and art, in order to destroy me again;" and in ver. 9th the particulars of this difficult and artificial formation are detailed. In עָצַב is implied the difficult fashioning, (*vide Prov.* v. 10, where עֶצֶב denotes that which is obtained by effort), but, of course, spoken in reference to man only, for with God creation is not a work of difficulty. עָשָׂה here, as in *Amos* ix. 14, means a careful and artificial fashioning; and this idea is heightened by the added סָבִיב *round about*; so that no part of the human body exists without being subjected to the closest scrutiny. *Vulg.* "Me totum in circuitu." The old translators differ greatly the one from the other concerning this verse. *Vide J. D. Michaelis in Orient. Bib.* Part vii. 232. The יַחַד, which commentators have frequently overlooked, not only takes the place of וְ copulat. but serves to complete the following סָבִיב, and expresses the equality of the artificial fashioning on all sides. The Latin *uniter* might here be applied.

[n] The sense is, Thou hast formed me as the potter forms a vessel from clay; and yet wilt thou dash thy vessel in pieces, and decompose it into

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10. Hast thou not poured me out like milk,
And curdled me like whey?°

---

the dust from whence it was formed? The creation of the first man from the dust, and his appointed return to the same dust, may have occurred to the poet's mind, while his more immediate intention was to describe the curious formation of Job in the womb, as is clear from the next verse. Thus, חֹמֶר does not so much refer to the earthy and perishable nature of the materials, as to their wonderful fashioning, and to the peculiar expression which it gives to עָשִׂיתָנִי. Thus חֹמֶר occurs in *Isa.* xxix. 16; xlv. 9; *vide Isa.* xlv. 9; *Jer.* xviii. 16; *Rom.* ix. 20, 21. The connection is opposed by the explanation of the second hemistich which Herder has received, in his Spirit of Hebrew Poetry, Part i. 182, "and that thou wilt again change me into dust."

° Here is an illustration of the general idea, that the admirable organization of the human body is gradually perfected from the rudest commencements, rather than any particular theory concerning the generation of man, as some old commentators have imagined. Hence it is a question totally foreign to the intention of our author, whether חֵלֶב means *semen paternum* or *semen maternum*. He merely intimates, that the liquid original gradually

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11. Thou hast clothed me in skin and flesh,
    And hast inlaced me with bones and sinews.[P]
12. Thou hast helped me with life and love,
    And thy protection hath defended my breath.
13. Yet this hast thou carefully laid up in thine heart:
    I know that this was thy purpose.

---

assumed a more solid consistency, and he uses the simile of curdled milk. Concerning נָתַךְ, *vide* ch. iii. 24. In Hiphil, it means here, as in 2 *Kings* xxii. 9, and 2 *Chron.* xxxiv. 17, to *pour out.* — גְּבִינָה *lac coagulatum, caseus,* from the root גָּבַן = جبن IV. *coagulavit lac;* whence جبن *caseus.* In Hebrew the root גָּבַן does not occur, but instead of that the following verb קָפָא is more used. This, in its radical meaning, is *to shrink. Vide Exod.* xv. 8; *Zeph.* i. 12.

[P] Next follows a more general description, in which we see how the substance thus run together, and in *Psalm* cxxxix. 16, called גֹּלֶם, became organized. — שׂוֹכֵךְ is not (as some commentators would have it) *to cover,* nor (as Hufnagel translates it) *to strengthen,* but *to weave, to plait. Vide Psalm* cxxxix. 13; and רָקַם ver. 15.

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14. When I did amiss, thou wouldest strictly mark me,[q]
And not absolve me from my guilt.
15. Were I altogether guilty, then woe is me!
And were I innocent, still I should not raise my head.
Being filled with shame, and with the contemplation of my misery.
16. Were I to raise myself up,[r] thou wouldest hunt me like a lion,[s]

---

[q] Literally, *thou wilt keep me*, i. e. in remembrance, as one who has erred. Thus we may take the suffix verb. in the accusative. Others think that it expresses the dative. *Vide Gesen. in Lehrgeb.* 729.

[r] The raising up of the head expresses the free consciousness of innocence, *vide Psalm* iii. 4.—רֵאֵה may be taken as a peculiar form of the infinitive, as יְלֵל in *Deut.* xxxii. 10, and הֵיֵה in *Ezek.* xxi. 15. *Vide Winer on the word.* Gesenius receives an *adject. verbale* רָאֵה, and translates, "beholding my misfortune." Some commentators improperly consider the last hemistich as a parenthesis, and take רְאֵה as an imperative.

[s] Supply אִם before יִגְאֶה. The subject is רֹאשִׁי. Others, as Rosenmüller and De Wette, repeat עָנְיִי "and it grows." Our view makes the

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And ever[t] display on me thy mighty power.
Thou wouldest renew thy testimony against me.[u]

17. Thou wouldest increase thy wrath upon me,
And host upon host thou wouldest set in array against me.[v]

18. Why didst thou permit me to leave the womb of my mother?

---

sense stronger. מְשַׁחֵל is to be referred to God as an image. *Vide Isa.* xxviii. 13. The translation is feeble, "Thou wilt hunt me like a lion, or like a jackall."

[t] Job speaks with bitter irony. God manifests to the sufferer his omnipotence, by overpowering him with constantly renewed pains.

[u] The expression is taken from courts of justice, wherein the successive witnesses at length wear out the accused, against whom their testimony is raised. For other curious explanations of עֵדִים *vide Schultens and Rosenmüller in loco.*

[v] Literally, *change* and *army*. Concerning this union, frequently to be found in Hebrew, and called *Hendiadys, vide Gesenius in Lehrgeb.* 854. We may most easily supply תֵּרֵב from what precedes. Perhaps in these, as well as the words immediately preceding, Job alludes to his friends breaking out upon him with their reproaches, like

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Would that I had breathed my last, and
that no eye had seen me:[w]
19. I should then be as though I had not been;
then should I have gone from the womb
20. Are not my days few? [to the grave![x]
Cease then, abstain from me, that I may
revive a little:[y]

---

successive accusing witnesses, or hostile assailants in war.

[w] We must imagine a pause after the preceding words spoken with violence. The sufferer proceeds in a strain of the deepest melancholy, *vide* ch. iii. 11. The future is here used as the optative of past time.

[x] The præter. הָיִיתִי here marks the *plusquamperf. conjunct.* *Vide* other examples of this sort in *Gesenius, Lehrgeb.* 768. For the understanding of the future אֶהְיֶה and אוּבַל as the *conjunct.* of past time, *vide Ewald in Crit. Gramm.* 526.

[y] Yet even if he were at his birth destined to the misery of his present lot, he besought God to vouchsafe unto him a breathing time during the short remainder of his life! חָדַל *as above in* ch. vii. 16; suppl. thereto מִמֶּנִּי from the following. It is easier to consider the verb as an address to God, and to read with the Keri ו instead of י. Thus did the Syr. among old translators. At the word

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21. Before I depart, and return not again,
To the land of darkness and the night of death,—
22. To that land so black in shade as though it were itself darkness,—
Where the night of death reigns, where there is no order, and where darkness is the light thereof.[z]

שִׁית, יָדְךָ is omitted. *Vide* ch. ix. 34; xiii. 21. *Vide* a similar idea, and almost the same expression, in *Psalm* xxxix. 14.

[z] The poet seems to struggle for images to express the thickest darkness. The ideas of order and of light, of disorder and of darkness, harmonize. *Vide Genesis* i. Hence the realms of the dead are named a land of לֹא־סְדָרִים *or of disorder, i. e.* where chaotic confusion reigns. עֲפָתָה is the nom. form with ה *paragog.* and י omitted, for עֲפָפָה *darkness*, from the root עוף = כפף *to cover up, to be covered up in darkness.* The shadowy darkness of the realms of the dead could not be more strongly depicted than by this bold poetic expression, "it is like the empire of darkness itself." Before תִּפְעַ supply אֶרֶץ. The subterranean land possesses no sunshine, so that if mention is here made of light, it must be the terrible light of the dark night of death.

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CHAPTER XI.

ZOPHAR.

2. SHALL there be no answer to the multiplicity of words?
And shall the prater be justified?[a]

---

[a] While Zophar reproaches Job with his empty words, he makes an indirect attack upon the other friends' weak contradiction. רֹב דְּבָרִים means (as in *Prov.* x. 19; *Eccles.* v. 2,) *love of talking*. The old translators (the Syr. excepted) regarded רֹב as an adjective, so that the expression was closely parallel to אִישׁ שִׂפָתַיִם in the second hemistich. Thus Rosenmüller and De Wette, among modern translators. According to the actual punctuation we cannot take רֹב otherwise than substantively; and the variation which occurs in the two members of the verse is more pleasing. The parallelism is on that account well grounded. Schultens, Eichhorn, and others, agree with us. עָנָה expresses the signification of contradiction. Job is a אִישׁ שִׂפָתַיִם, but not a אִישׁ רוּחַ! Thus in *Prov.* x. 8, אֱוִיל שִׂפָתַיִם is opposed to לֵב חָכָם.

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3. Shall thy vain boasting bring men to silence?[b]
That thou darest to mock,[c] and no man reprove thee?[d]
4. Thou sayest, Yea, my doctrine[e] is pure,

---

[b] מְתִים is here used urgently, as in *Isa.* iii. 25, MEN! בַּדִּים are vain magniloquent discourses, *vide Isa.* xvi. 6; *Jer.* xlviii. 30. The root בָּדַד (which usually means *to separate one's self*) answers here rather to the Chald. בְּדָא *to compose, to imagine,* and to the Arabic بدأ *modum excessit, præsertim in sermone. Vide Schultens in loco.* בַּדִּים and מְתִים stand with a strongly marked emphasis, as it were the one immediately contradicting the other.

[c] The fourth verse shows wherein chiefly he found the point of Job's speeches.

[d] Scil. *thee.* This explanation of the suffix as accusativ. after the verb is not rare. *Vide Psalm* lvi. 8; cxxxvii. 5; cxxxix. 1; *Joel* i. 7; *Hab.* iii. 2. *Gesenius in Lehrgeb.* 734; *Ewald in little Gramm.* 282.

[e] לֶקַח is well chosen. Job's speeches sounded like lessons of exalted wisdom. *Vide the word in similar use in Deut.* xxxii. 2; *Prov.* iv. 2; *Isa.* xxix. 24. The translation of Schultens is arti-

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And I am without guilt in thine eyes.[f]

5. O that God would speak,
And open his lips against thee.[g]

6. In order to reveal to thee the hidden depths of wisdom!
Yea, wisdom would display herself to thee double,[h]
And then thou must confess that God hath forgotten much of thy guilt.[i]

---

ficial, "nitidus est flos seminis mei;" while the translator intends to give, in the often explained Hebrew expression, its first meaning, with a comparison with the Arab. لقح which is used for the fructifying blossom of palms. The sense would then be, "limpida virtutis indoles mihi."

[f] This must be considered as an address to God.

[g] Concerning this construction of מִי יִתֵּן with the accusative c. inf. *Vide Gesen. in Lehrgeb.* 795.

[h] Literally, "reduplication of wisdom." (תּוּשִׁיָּה is here the same with חָכְמָה) scil. "If thou couldst gaze into its hidden things." The meaning is, that divine wisdom would then make itself so mightily known to thee. Perhaps we may understand כִּי־כִפְלַיִם לְתוּשִׁיָּה as a parenthesis, from whence וְדַע as a sequence from וְיַגֶּד continues the discourse.

[i] The imperat. דַּע stands here for the certain

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7. Canst thou by searching find out God?
   Or penetrate to the perfections of the Almighty?[k]
8. They are exalted unto heaven, what canst thou do?[l]
   They are deeper than the shades, what canst thou know?[m]
9. Longer than the earth is their measure,
   And broader than the sea.

---

future, "and thou must necessarily confess." *Vide Gesenius in Lehrgeb.* 277. — כִּי־נָשָׂה לְךָ that he had let it pass into "oblivion in thy favour." In this expression is implied the purpose of God to overlook a part of Job's fault, and also the free divine grace of pardon. *Vide* other forced explanations of הִשָּׁה in *Schultens* and *Rosenmüller*.

[k] Thinkest thou to be able through thine own mortal power, to say that thou hast searched out God? or, Does God allow himself to be understood? מָצָא *assequi*, as *Eccles.* iii. 11; vii. 27. In ch. ix. 10, it is said, "He doth what is great," עַד אֵין חֵקֶר "unsearchably." *Vide Psalm* cxxxix. 6. — תַּכְלִית שַׁדַּי is the substance of the highest divine perfection, unattainable by human faculties.

[l] Viz. as to attaining to them with thy gaze.

[m] עֲמֻקָּה scil. תַּכְלִית

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10. When He, passing over,[n] lays hands on
any one,
Or brings him unto judgment, who can
withstand him?
11. For he knoweth the wicked, [ceive:[o]
And seeth guilt which man doth not per-
12. For even the stupid must become as the
prudent,
And the wild ass's colt like a man.[p]

---

[n] This incomprehensible perfection of divine wisdom discovers sins where no mortal vision can reach. Each one who is brought as guilty before God's tribunal, must be clearly convicted of his guilt when the Almighty appears as his accuser! In anger אִם יַחֲלֹף is conceived as a mighty storm-wind. *Vide* ch. ix. 11. The *suffix verb.* is again omitted, as above, xi. 3. וְיַקְהִיל literally, "and an assembly of judgment took place," in order to pass sentence upon the imprisoned. *Vide Ezek.* xvi. 40; xxiii. 46.

[o] Literally, "But there perceives not (scil. אִישׁ one, another) viz. the guilt." The Almighty only can penetrate into the sinful nature of man.

[p] The meaning of the proverbial expression is, "Even the most stupid man must perceive that God is right, and the most rude and violent must stand subdued in presence of the Judge." We

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13. But when thou directest thy spirit to repose,[q]
And stretchest out thy hands to him;

---

must mark the paronomasia in the connection of נָבוּב and יִלָּבֵב. We also say, in a similar sense, a "hollow-head." A young wild ass is the picture of wildness, *vide* ch. xxxix, 5, 9. — יוּלַּד to be, as it were, born again. אָדָם is well placed, here pointedly opposed to rude wildness. For other explanations, *vide Rosenmüller in loco.*

[q] This is generally translated with an ellipsis, "when thou preparest thine heart for God," as *Ps.* xviii. 8. A fair sense, however, is afforded by retaining הֵכִין in the ordinary meaning of *hold fast, confirm.* According to which, the composing of the excited spirit is mentioned by Zophar as the first step to the renewed grace and blessedness of Job. According to the translation which we have adopted, the conclusion is omitted (as ver. 14 begins a new construction); in order that the unpleasantly interrupted flow of the sentence may not be reckoned as a fault of the author, the ו before פָּרַשְׂתָּ is regarded as a conclusion, and the last hemistich might be translated, "Then mightest thou stretch forth thine hands towards him." But that the stretching out of the hands to God should be considered not as a condition of favour, but as

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14. When thou removest guilt from thine hand,
And sufferest not unrighteousness to dwell in thy tent;
15. Yea, then mayest thou lift up thy countenance without spot;
Thou wilt stand firm, and needest not to fear.[r]
16. Yea, thou wilt utterly forget thy misery,
And remember it as waters that are passed away:[s]

---

a reward, is too refined an idea for Zophar. It is more natural to make the admission, that in ver. 14, the author has fallen from the right construction. It might run literally, "When guilt is in thine hand, remove it far away, and let not unrighteousness dwell in thy tent."

[r] He who is pure from sins carries his head high and free, and goes firm and fearless. — מוּם *macula, dirt.* A picture of sin and punishment, *vide* ch. xxxi. 7; *Deut.* xxxii. 5; מִן is *sine*, as in ch. xxi. 9. מְצֻקִּים run fast together, like metal. Psychologically striking! The sinner is unsteady and wavering. The innocent is a firm assured man. Schultens has improperly applied *erisque nitidissimus* to the countenance, as the mirror of inward purity of heart. This fearlessness must apply not only to our relation to God, but also to man.

[s] A natural and well-chosen simile! As soon as

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17. Thy days shall be raised clearer than the noon-day;[t]
The darkness shall be as the morning.[u]
18. And thou art still, because thou darest to hope:[v]

---

the stream has run dry, the danger threatened by its wild waves is forgotten.

[t] חֵלֶד is *the time of life*, a word the more suitably chosen, since the poet (as the expression יָקוּם denotes) represented the former life of Job, ever tending more and more towards felicity, to the sun increasing in strength until he attained the meridian.

[u] And if there is any dark shade, it is only that of the morning twilight. There was no nocturnal darkness in the sunny life of Job. The taking of תְּעֻפָּה (in three Cod. it is written תְּשֻׁפָּה) as a noun, seems to put the least force upon the sense. *Vide* ch. x. 22. עֲפָתָה *caligo*. Were we to take it as a verb, it should be translated "darkened (*scil.* אַתָּה), wilt thou be only like the morning," *i. e.* like the morning darkness, from whence the rising sun only the more gloriously breaks forth. Others render it, "when thou art darkened, thou wilt speedily be as the morning."

[v] The sense is, The experience of thine own life hath taught thee, that man may never cease

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Thou art protected,[w] and canst repose in
security.

19. Thou mayest lay thyself down, and no one
will scare thee up,
And many shall flatter thee.[x]

---

to hope, and this conviction gives thee undisturbed repose.

[w] חָפַר is a difficult word, whose meaning we may most easily take from the Arabic حَفَرَ "protexit, patrocinio tutatus fuit et presidio fovit;" and in Hebrew it should stand passively. The ordinary translation is, "now abashed, thou wilt then be quiet." The following translation of Schultens shows how little the verb *to dig*, gives the suitable meaning: "Et molli ad fodiendum terra gaudens secure recubabis."

[x] These images of prosperity are altogether oriental. רָבַץ is chiefly used for beasts who lay them down with their knees bent inwards. It here serves to express the great comfort of one in a state of repose, *vide Isa.* xiv. 30. "To stroke one's face," is to caress, to cherish him, *vide Prov.* xix. 6; *Psalm* xlv. 13. חָלָה means literally, *to be sweet*, as بَلَّ and خَلَا, whence comes حلوى *sweetmeat*. In Hebrew the opposite meaning of the word is the more usual, viz. "to be weak,

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20. Yet the eyes of the wicked shall languish:
Every place of refuge vanishes from them,
And their hope is as the breathing forth of
the soul![y]

---

sick, care-worn," and we remember that נֶפֶשׁ מָרָה, *a troubled care-worn spirit*, is called a *bitter* one, *vide* ch. xxi. 25. In this root the case obtains which we have elsewhere remarked, that in one dialect one and the same word affirms, while in another it denies; as, for instance, *voluit* אָבָה and אָבִי *noluit*; אָבַד *periit* and אָבָה *perennavit*, &c., *vide* ch. x. 1.

[y] At the same time, an image of warning for Job, if he would not be converted. רְשָׁעִים means here, *obdurate sinners*. The expression מָנוֹס אָבַד מִנְּהֶם occurs in *Psalm* cxlii. 5. — מַפַּח נֶפֶשׁ is more than רוּחַ ch. vii. 7., as Rosenmüller will have it, so that only this sense is made from it: "Their hope is vain;" it certainly conveys the meaning of dying, as הַפֵּה נֶפֶשׁ *a dead one*, in ch. xxxi. 39.

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CHAPTER XII.

JOB.

1. Job began, and spake:
2. Truly ye are a people,
   And wisdom shall expire with you![z]
3. But I have understanding as well as you;
   I surrender not myself as vanquished![a]

---

[z] The simple meaning of these often misunderstood words is, You three speak so as if the entire wisdom of your tribe were concentrated in you. Such wisdom can proceed from no other mouth, and if you die, true wisdom must perish with you! The LXX. "εἶτα ὑμεῖς ἐστὶ ἄνθρωποι;" *Vulg.* "Ergo vos estis soli homines?" Job begins to attack with bitter irony the supercilious wisdom of his friends, with their inflated proverbial periods.

[a] כְּמוֹכֶם stands for כְּמוֹ לָכֶם, so that the mark of the case of the preceding לִי must be supposed; as is often the case in pronouns of the Semitish dialects. *Vide Jos.* i. 15; *Kor. Sur.* xxix. 3; *Gesen. Lehrgeb.* 728. — נָפַל with מִן of the person

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Who knoweth not such things as these?
4. Must I be a mockery to my friend,
I who call to God for help! [ous![b]
A laughing-stock to the pious, the righte-

"to fall before one," *i. e.* "to be conquered by one:" both translations suit the form of the speech; the expression is taken from struggling, *vide* ch. xiii. 2. In *Esther* vi. 13, לִפְנֵי stands instead of מִן. The Syr. ܘܠܐ ܗܘܝܬ ܒܨܝܪ ܡܢܟܘܢ "nec sum deterior vobis," is correct.—The meaning of the last hemistich is, "you spread before me a common-place wisdom. Any one who has common sense can say as much." Reiske very arbritarily causes the 11th and 12th verses to follow upon this.

[b] The sense is, "How can ye, my friends, thus mock an unfortunate, who has fallen innocently into misery? Job calls the unfounded accusations of his opponents, mockery. This verse has given trouble to translators, because they knew not what to make of Job speaking of himself at once in the first and the third persons: "Must *I* be a mocking to *his* friend?" But this apparent irregularity seems fitting, when we note, that though the sufferer sets out with himself as the subject, he at the same time presents himself as the object of universal attention. In the קֹרֵא לֶאֱלוֹהַּ וַיַּעֲנֵהוּ

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5. Thus is the torch contemptible in the sight
of him who knows himself secure,
Though it was designed to guide the erring steps.[c]

---

nothing is implied but want of help on the part of Job; and the participle must be closely joined to אֲדֹנֵיהוּ, so that we may translate it literally, "I must be a laughing-stock to his friends. I, as such an one, who call to God that he may favourably hear me." For other explanations, *vide Rosenmüller in loco.*

[c] "Obscuritatem summam hujus Vs. omnes interpretes agnoscunt; quam et eorundem dissentio manifeste prodit, in decem et ultra diversas opiniones se scindens."—*Schultens.* The above must be taken proverbially. The wanderer, arrived at his night's quarters, contemptuously throws aside the torch which had guided his steps in safety through the darkness. The general meaning is, The prosperous man despises that which succoured him in misfortune. And as the torch is to the wanderer, so is Job to his friends. Formerly he was respected by them, because he was their useful adviser; but now, in his hour of need, he becomes the butt of their mockings and contempt. Thus there is an easy correspondence between this verse and the preceding one, and we

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6. The huts of robbers rest in repose;
Those who provoke God's wrath are secure,
Who make a god of their own hand.[d]

---

take all the expressions in the simplest manner; literally, "A torch is an object of contempt in the thoughts of him who rests securely, which was prepared (נָכוֹן) for the falterings of the feet." בּוּז is an object of contempt, as in *Prov.* xii. 8. עַשְׁתּוֹת (or, as some read it, in the plural עַשְׁתּוֹת) *thoughts*, and רֶגֶל stand in obvious contrast; in some respects also, שַׁאֲנַן "he who rests in security," and מוֹעֲדֵי רֶגֶל, literally "stumblings of the feet," from מוֹעֵד from the root מָעַד "to waver." *Vide* רֶגֶל מוּעָדֶת *the faltering foot.* *Prov.* xxv. 19. In order to shew the striking varieties of the explanations of this verse by one example, we will compare our translation with that of *Eichhorn:* "According to the estimate of the prosperous, contempt befits the unfortunate, and a fresh blow the stumbling."

[d] Proceeding to confute Zophar's arguments, he first sets practical experience at variance with the theoretical wisdom of his concluding words, and demonstrates the opposite of Zophar's assertion in ch. xi. 20, viz. that the wicked go to hopeless ruin. On the contrary, they seem to be earth's most prosperous: children; those who

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7. Ask now the beasts, and they will teach thee,
   And the birds of the air, and they will tell thee;
8. Or the shrubs of the earth, which will instruct thee,
   And the fishes of the sea, which will declare unto thee.[e]

---

plunder the dwellings of others, do themselves abide in undisturbed repose; those who provoke God the most, enjoy the most uninterrupted security; and in like manner, those who carry God in their hands, or, in other words, consider their power as a manifestation of the divine will. Here we have a more carefully chosen way of expressing the thought which *Hab.* did so simply in ch. i. 11., זוּ כֹחוֹ לֵאלֹהּוֹ "he to whom God is his power." According to many Rabbis and De Dieu, we must not here think of idolaters, though we were to translate, "who carries the divinity in his hand."

[e] What do all these creatures testify? has been often asked, and variously answered. They seem to bear witness to that which Job maintained in verse 6. וְיֹאכַלֻם at the beginning of verse 7 is opposed to any objection which his opponents might make. Ask beasts and plants, says he, and they

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9. Who does not know from all of these,
That Jehovah hath made this?[f]

---

will teach you a truth which you men refuse to see, viz. that robbers and plunderers dwell in the greatest security; and these illustrations from the animal and vegetable kingdoms are not mere oriental hyperbole, but actual truth. Is not the lion stronger than the bullock? Does not the vulture dwell more securely than the dove? Does not the dolphin fly before the shark? And is not the damask leaf of the rose torn by the prickly thorn? In these verses there are few verbal difficulties. The union of the verb. sing. fem. תֹּרֶךְ with the subst. fem. plu. is a well-known Hebraism. Some conceive שִׂיחִי to be a verb in the imper. "speak to the earth." But the earth is too general, if we do not, with Schultens, understand under it the reptiles, when the expression will still be too indeterminate. It will be more suitable to translate the word *shrubs*; and as it is elsewhere generally mascul., to consider its present fem. appearance as an exception.

[f] The sense is, It is clear that every thing belonging to that which was mentioned in the 6th verse (כֹּל־אֵלֶּה) must be referred to God, even although they should seem to the human understanding full of imperfections. *Vide* ch. ix. 24.

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10. In whose hand reposes the soul of all living,
And the breath of all flesh?[g]
11. Doth not the ear try speeches,
As the palate tasteth meats?[h]

---

[g] In other passages נֶפֶשׁ and רוּחַ are so distinguished, that the former means the faculty of life and soul which man shares with the inferior animals, while the latter means that higher understanding, which is the divine heritage, exclusively belonging to humanity, (ψυχὴ πνεῦμα). But this subtle psychological distinction does not seem to be here admitted, for both express only the principle of life.

[h] These proverbial expressions are often misunderstood, from not attending to their connection with what follows. The sense is, that as the palate tastes meats, and selects what pleases it, the ear tries the speeches of others, and retains what convinces. Each chooses according to taste or opinion. Then the connection of ideas in verses 12 and 13 is, You would be in the right to ground your opinions upon proverbs drawn from the stores of primitive wisdom, for higher views of things were entertained by them of old time. But you select such proverbs as please you and suit your views, and so I may borrow from the same source what best answers my circumstances.

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12. Among the aged is wisdom,
And in length of days is understanding.[i]
13. With him is wisdom and strength,
With him is counsel and prudence.[k]
14. Behold! He breaketh down, and it is not built up again;
He shuts up a man, and he is not again set free.[l]

ו stands before חֵךְ, again having a compar. sense. *Vide* ch. v. 7.

[i] יָשִׁישׁ = the Syr. ܩܫܝܫܐ and the Arab. قِسِّيس *senex*. *Vide* ch. xv. 10; xxix. 8; xxxii. 6.

[k] But this ancestral wisdom depicts the Godhead as a being, who, in virtue of his supreme knowledge and power, rules and commands with perfect freedom from all worldly considerations, without permitting man to oppose his omnipotence, or to penetrate his mysteries. Mention is not made of the divine name, but the idea of no other than he can be derived from the following description of his attributes. We cannot make עִמּוֹ refer to אֹרֶךְ יָמִים of the foregoing verse. Job emphatically sets עִמּוֹ חָכְמָה against the foregoing בִּישִׁישִׁים חָכְמָה, as if he would say, "with God is (as the ancients say) the true wisdom." In a similar way does Wisdom speak, *Prov.* viii. 14.

[l] The Oriental dwells with peculiar fondness

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15. Lo! He hemmeth the waters, and they dry up;
He sendeth them forth, and they devastate the land.
16. With him is strength and wisdom;
To him the deceived is in subjection as well as the deceiver.[m]

---

upon the favourite idea of the absolute freedom of the Divinity, in irrevocably decreeing the fate of mankind. *Vide Pendnameh of Ferid-eddin Attar, in the edition of De Sacy*, p. 3. The oriental notion of true religion consists in the humble recognition of man's dependence on the absolute sovereignty of God, and the necessity of his submission to the unchangeable decrees of his will. Thus Job expressed himself, in ch. i. verse 21. And thus does the Mahometan make his short and strong confession of faith, "If God will, and how God will."

[m] The explanation of this hemistich, in its connection with the first, has cost commentators much trouble. The difficulty is increased by trying to find in the verse a strictly observed parallel member. The 2d member contains the consequence of the first. Since supreme wisdom and power are united in God, he rules over the fools (שׁוֹגֶה, *who wanders*), as well as the crafty (מַשְׁגֶּה, *who leads to error.*)

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17. He leadeth away captive the counsellors of the people,
And maketh the judges fools.
18. He closeth the fetters of kings,
And girdeth their loins with a cord.
19. He leadeth away priests as prisoners,[n]
And overthroweth the firm-rooted in power.[o]

---

[n] Eichhorn says, "He leads officers of state away as prisoners. But כֹּהֵן, in its ordinary sense *of priest*, is stronger. He allows even priests, the most sacred and the best grounded in their power, to be carried away a prey. (אֵיתָנִים in the 2d hemistich corresponds well with them.) As to whether כֹּהֵן ever means elsewhere a temporal officer, *vide De Wette, Introd. of Old Test.*, B. i. pp. 81, 82; and *Gesenius, Hist. of Heb. Lang. and Writings*, 41. At least the cognate Arab. word كَهَنَ does not mean *ministravit*, but *in Conj.* 1. and v. *to soothsay;* and كَاهِنٌ is a soothsayer, a mediator, a priest. *Vide Gesen. 3d edition of Hebrew and Chaldaic Dict.*, p. 38 & 369. The right meaning of mediator is apparent from *Psalm* xcix. 6, where Moses is styled כֹּהֵן.

[o] אֵיתָנִים, literally, *the everflowing*, i. e. *the constant, the secure*, from وَتَنَ *perennis fuit aqua.*

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20. He removeth speech from the eloquent,[p]
And taketh understanding from the aged.[q]
21. He poureth out contempt upon the noble,
And unbindeth the girdle of the strong.[r]

Vide Gen. xlix. 24; *Micah* vi. 2. The derivation given by Kromeyer *in loco* is false, from אמן *durus, firmus, validusque evasit.*

[p] נֶאֱמָנִים are not *verdces*, as is generally supposed, but those who are secure in their eloquence. Probably the speakers in the gate are so called.

[q] טַעַם, literally *taste*, is not insight, understanding, generally, but the immediate correct spiritual discernment, the sure insight which the aged acquire through use and experience. Thus טַעַם is used in Chaldaic, *Dan.* ii. 14.

[r] Concerning נָדִיב, *vide my Comment. on Prov.* xvii. 7. It is remarkable that the first hemistich is to be found in *Psalm* cvii. 40, and that the second hemistich of that verse of the 107th Psalm is the last of our chapter. "To unbind the girdle of the strong," is proverbial for destroying their power, viz. in the eyes of the people. מְזִיחַ or מֶזַח *Psalm* cix. 19; *Isaiah* xxiii. 13, *girdle*, from מָזַח (*inusit.*) = תָּמַם = ثمّ *colligavit.* Thus Simonis, and after him Eichhorn, Gesenius, and

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22. He layeth bare the depths of darkness,
And bringeth obscurity to light.[s]
23. He exalteth the nations, and plungeth them in ruin:
He enlargeth the nations, and causeth to lead them away.[t]

Winer. The signification of אַפִּיקִים, in contrast to נְדִיבִים, cannot be doubtful, when we compare with Schultens the Arab. فاق and افق *excelluit nobilitate, liberalitate, et munificentia.*

[s] The simple meaning is, that God discovers and brings to light whatever is most concealed among men. It is inconceivable how some have found the sense of these words so obscure, that Pineda has enumerated five explanations, and Schultens could say, "Verba clara quidem sed sensu nihil obscurius."

[t] Lo! here is the tragic interest of the world's history. Thus Mohammed says, "God leads into error, and guides whom he will." *Vide Koran, Sur.* xiv. 5. מַמְשִׁנִּיא לַגּוֹיִם, literally, *he gives greatness to nations;* so that we cannot say that לְ actually stands for אֶת. *Vide Ewald Crit. Gramm.* 594.—שָׁטַח is quite the Arabic سطح *sternere æqualiter et humi expandere. Vide Schultens in loco,* who quotes from *Gjauhari* the expres-

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24. He taketh away the understanding of the chiefs of the people,
And letteth them wander in the wilderness where there is no way.[u]
25. They grope in the darkness where there is no light,
And they stagger like a drunken man.[v]

---

sion سطح الله الارض *expandit Deus terram. Vide Jer.* viii. 2, where it is used for spreading out bones.

[u] He suffers the most prudent and experienced among the leaders of the people to run into error. Concerning the union of the nom. לֵב רָאשֵׁי עַם־הָאָרֶץ, *vide Ewald in Crit. Gram.* 578–580. Wandering in the desert is to be taken figuratively. Concerning the Hebraism לֹא־דָרֶךְ, *vide Gesenius in Lehrgeb.* 832.

[v] Continued description of wandering, *vide Isaiah* xix. 14. The לֹא־אוֹר is to be taken as the לֹא־דָרֶךְ in the preceding verse.

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CHAPTER XIII.

1. Lo! mine eye beheld all this,
   Mine ear perceived and noted it.
2. What ye know, do I also know:
   I surrender not myself to you as vanquished!
3. Yea, I might defend myself against the Almighty,
   And I would willingly dispute with God!
4. Yea! Ye twist artfully vain discourses:
   Useless comforters are ye all.*

---

* אוּלָם repeated, *but, but!* As I already said. He abides by the wish already so often expressed, that God himself would demonstrate his innocence, as he seems to be more and more convinced of the vanity and weakness of those with whom he had to do. — מְטָפְלֵי־שָׁקֶר is variously explained. The word טָפַל occurs only thrice in the Old Testament; here, in ch. xiv. 17, and in *Psalm* cxix. 69, in which last situation it occurs united with שָׁקֶר. From the connection, it is evident that it must mean "to twist vain false speeches." To this conclusion also leads a com-

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5. O if you would altogether hold your peace,
   It would be reckoned unto you for wisdom!*
6. Receive now my justification,
   And listen to the defence of my lips!
7 Will ye speak what is unrighteous for God,
   And in his cause argue deceitfully?†
8. Will ye for him be partial,
   Or will ye contend for God?‡

---

parison with the Arabic جَلَّ *elaboravit, cum cura instituit sermonem*, as Kromeyer has rightly seen. Vulg. *fabricatores mendacii.*

* We must not overlook the connection between the infin. absol. with the finit. verb, to express the idea of total silence. With the sense of the verse compare *Prov.* xvii. 28, and also the well-known "Si tacuisses, philosophus mansisses!" The Arabs say, الحكماء بكم والسكوت حكم "The wise are dumb, and silence is wisdom." *Vide Fundgruben des Orients*, B. vi. 4, p. 382.

† He shews them how little the Almighty would thank them for their defence of his proceedings against him. Trying them, he would immediately know that they spoke partially for God, only in order to appear in hostility against Job. Their deceitfulness (מִרְמָה) consisted in seeking to represent Job as a sinner because he was a sufferer.

‡ Viz. partial for God. But can He, the most

9. Is it good[a] when he tries you?
Can one deceive him, as men are deceived?[b]
10. Would he not chastise you,
If you, though altogether in secret, acted partially!
11. Should not his majesty terrify you?
Should not the fear of him fall upon you?[c]
12. Your sentences of wisdom are sentences of dust,
Your strongholds are become strongholds of clay.[d]

---

impartial judge, be pleased with those who are full of prepossessions? — רִיב with לְ of the person, is — to contend in one's favour before judgment. *Vide Deut.* xxxii. 7; *Judges* vi. 31. רָב is hence *patronus, Isaiah* xix. 20.

[a] The sense is, "Will your contention on God's side appear to be morally pure and disinterested, when it is exposed to the investigation of the Omniscient? Or we take the הֲטוֹב for "will it turn out well?"

[b] Concerning the form of the fut. תִּרְתַּלּוּ, *vide Gesen. Lehrgeb.* 85.

[c] Would not the divine appearance alone be sufficient to deprive them of self-possession?

[d] The proverbial wisdom behind which they entrench themselves will vanish away in smoke,

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13. Let me alone, and be silent!
I will speak freely, let what will come upon me![e]
14. Why should I bear my flesh in my teeth,
And lay my life in my hand?[f]

---

when the Almighty appears to reprove them for their injustice to Job. זִכְרוֹן *proverbial wisdom*, so called because well remembered. אֲפָר *ashes*, the image of lightness and nothingness, *vide Isaiah*, xliv. 20. Strongholds of clay, as opposed to strongholds of rock or stone, mean strongholds easily destroyed. Schultens has demonstrated that גֵּב (elsewhere *ridge*) here means *stronghold* or *fortification*, like the Arabic ظهر.

[e] Literally, "be silent from me!" (*const. prægn.*) *i. e.* "be silent, and depart from me." "And it may happen to me." "Es ergehe über mich." This expression in German answers to the original Hebrew, *vide Deut.* xxiv. 5. מֶה *scil.* יַעֲבֹר. It would be most agreeable to Job, if they would altogether spare him with their speeches, that he might free and undisturbed speak his mind concerning his condition, happen what would. He has no further interest in life.

[f] Proverbial expressions, which are variously explained; *vide Schultens.* Eichhorn has rightly

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15. Though he slay me, and I dare no more hope,[g]
    Yet would I desire to justify my ways before Him!
16. Already that speaks in my behalf;[h]

---

found the meaning, "anxiously to desire to save his life." The figurative expression of the first hemistich is taken from a wild beast, who, in order to preserve his prey, carries it in his teeth. The second member of the verse relates to men who hold in their hands that which they would carefully preserve.

[g] Viz. that my life should be preserved. Though against the spirit of the book, and the right connection of the passage, many commentators disapprove of לוֹ, and replace it by לָמוּת, which they thus translate, "Though he slay me, yet will I trust in him!" Thus the old Catholic translators, with the Vulgate at their head.

[h] Literally, "for my deliverance," *i. e.* "saving acquittal." If this נִי as masc. is referred to God, the sense is not improved. Schultens perceived this when he translated "etiam hoc ipsum mihi erit in salutem." He only erred, when he added, by way of explanation, "nempe si occidat me." From the second hemistich of the verse, the sense seems to be, that if he were guilty, he

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For a sinner would not wish to appear before his face!

17. Hear, then, diligently my speech,
And what I announce may it penetrate your ears![i]

18. Behold now, I demonstrate my cause;[k]
I know that I am not guilty.

---

would not dare so often to desire to justify his conduct before God, and that this refers also to the last hemistich of the preceding 15th verse. Thus stands הַאְזִינוּ *neutraliter*, *Exod.* xxiv. 10.

[i] The sense is, Observe what I often already (and especially in verse 15) have said, that I wish to be permitted to justify myself immediately before God; for it must appear to you, from this wish, that I am innocent. The union of the infin. with the verb fin. strengthens. Literally, "Hear on." *Vide Ewald, Crit. Gramm.* 564. The words of the second hemistich express attentive hearing. מַגִּידָה *indicatio*, from the root נָגַד, which is the Aramaic word for the Hebrew הִגִּיד *indicavit*. The form of the num. is taken from the Chaldaic Aphel. *Vide A. T. Hartmann, Thesaur. Ling. Heb. e Mischna, aug. pars prim.*, p. 28.

[k] עָרַךְ *narrowly investigate*, as ch. xxxii. 14; xxxvii. 19; *Psalm* l. 21. We take the preter. as present, and there is implied thereby a constant

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19. Who is he that would contend with me?[l]
Yea, then would I be silent, and breathe forth my soul![m]
20. Only two things do not unto me:[n]
Then will I not hide myself from thy countenance!
21. Withdraw thine hand from me,
And let not thy majesty terrify me![o]
22. Then call thou, and I will answer;
Or I will speak, and do thou reply to me![p]

---

preparation for defence at law. Others contend for the præterite, and understand the verb in the sense of "aciem instruxit." "I have set my right in array for defence." Our translation gives more expression to the confident conviction that he was in the right.

Viz. When I have demonstrated my right.

[m] If any one could be found to contend with him. This is an expression of the most evident clearness of his grounds of defence; as we say, "I would stake my life on it."

[n] Immediate address to God, which makes it unnecessary, in the challenge contained in verse 19, to look for so decided a reference to him.

[o] *Vide* ch. ix. 34. What is there שִׁבְטוֹ is here כַּפּוֹ (poet. for יָדוֹ).

[p] Judicial expressions. קָרָא implies a chal-

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23. How many sins and transgressions rest upon me?[q]
Cause me to know my misdeeds and my guilt![r]
24. Wherefore, then, concealest thou thy countenance,
And regardest me as thine enemy?[s]

---

lenge to defend a cause in face of the accusation; עָנָה implies the defence actually begun, the individual objected points answered. — דִּבֵּר is to begin to speak as accuser, and הֵשִׁיב is to reply to the accusation; to thrust it back. Schultens translates the words of this verse too strongly thus: "Supremum gradum hic habemus immodici fervoris, quo Jobus in defensionem innocentiæ oppressæ se abripi passus est."

[q] In this question, and especially in כַּמָּה, there is an irony which cannot be misunderstood. The unfortunate must have indeed committed very many crimes, to judge from the severity with which God anew oppresses him, the already bowed down! Would that God would reckon up his individual offences!

[r] Perhaps the *singular* is to be taken with intense meaning. I am unconscious of a *single* misdeed, far less many.

[s] The connection is with the preceding verse.

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25. Wilt thou terrify the severed leaf,
And persecute the withered stubble?[t]

From the absence of divine favour, he is obliged to conclude that God lays many sins to his charge. *To cover the countenance*, is a frequent figurative expression in the Old Testament for *to be ungracious*, taken from the gloomy impression which the sudden clouding over of the sun produces upon the human disposition. In the second hemistich there is an increasing emphasis. God has not only withdrawn his favour from Job; he has treated him so severely as to appear to consider him in the light of an enemy, whom he must rob of power to injure by unmeasured sufferings. *Vide* ch. vii. 17, 21.

[t] The sense of the image is, "Thou hast not only hurled me from my prosperity into adversity, but thou continuest to torment him who has already been made grievously to suffer." — עָלֶה נִדָּף is the leaf torn from the tree by the wind, and chased hither and thither by the storm. *Vide Levit.* xxvi. 36; *Psalm* i. 4. — עַל־יָבֵשׁ is poetically chosen, to describe the renewed pursuit of the leaf already fallen to the ground. *To frighten it up. Vide Psalm* x. 18; *Isaiah* ii. 19, 21. The original meaning of the verb (which elsewhere occurs intrans. *to fear*) seems to be, *to shake, to tremble*,

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26. For thou hast determined bitter punishments against me,
And causest me to expiate the sins of my youth.[u]

---

as in Arab. عرق Conj. VIII. expresses creeping of the skin. *Vide* ch. xxxi. 35; *Deut.* i. 29; vii. 21; xx. 3; xxxi. 6.

[u] כָּתַב is again a judicial expression, to note down the determined punishment (*vide Isa.* x. 1; *Jerem.* xxii. 30; *Psalm* cxlix. 9, and the Arabic كَتَبَ), but not, as some have imagined, in the book of everlasting decision. For the punishment once inserted therein cannot be recalled. מְרֹרוֹת *amaritudines*, are here *supplicia acerbissima*. *Bitter* is to the Jew always the image of what is disagreeable and disgusting; while, on the contrary, *sweet* expresses the most agreeable feelings. *Vide Eccles.* xi. 7: מָתוֹק הָאוֹר "sweet is the light of the sun." Thus *bitter* stands for what is poisonous, ch. xx. 14. "Thou makest me to inherit the sins of my youth;" a well-chosen expression, which, however, we can scarcely render literally. Now in old age he receives the possession of the unconsciously acquired sinful inheritance of his youth. An ironical expression, Now in old age I must atone for the sins of my youth. The

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27. Thou puttest my feet in the stocks;
Watched are all my ways.
Thou drawest a straight circle round my soles.[r]

---

figurative language is more suitable in Hebrew than in English; for, with a spirit of philosophy, the ideas of sin and punishment coincide in עָוֹן as well as in חַטָּאת. To inherit sins, is to experience the consequences or punishment of sins. In *Psalm* xxv. 7, the errors of youth are mentioned as among the number of those which God is entreated not to lay to man's charge. For in early youth there is often wanting the influence of moral sentiment which is gradually developed in the struggles of after life. And if we take נְעוּרִים for *early* youth, or even childhood, sins committed at that age are excused by ignorance of positive laws.

[r] Sense of the figurative expression, "Thou hast tormented me with all possible pains, and hast robbed me of all freedom." The placing the feet in the stocks is apparently taken from the forms of process against evil doers, who until the execution of the sentence (*Vide Levit.* xxiv. 12) were made fast by the foot in a tight and retentive instrument, which here and in ch. xxxiii. 11, is named סַד (*a. rad.* שדד *obstrinxit*), and in *Jer.* xx. 2, 3;

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28. Thus is it with him who as worm-eating consumeth,
As the garment which the moth doth gnaw.[w]

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xxix. 6; מַהֲפֶכֶת *nervus, cippus.* *Vide* on the word, *J. D. Michaelis in Supp. ad Lex. Heb.* page 1720. — "Watched are all my ways," — here naturally in a bad sense, as an overseer of prisoners watches every movement which they make. In חָקָה (which is the same as חָקַק) is implied firm destination; and the whole expression is taken from the strict watching of a prisoner, to whom a certain circuit is prescribed, beyond which he dare not move. The soles are figuratively called roots of the feet. For other explanations, *vide Schultens in loco.*

[w] וְהוּא with emphasis, Who is it that thou dost so distress and torment? A frail perishable mortal. *Vide Isaiah* liii. 7. In the comparison is implied entire and gradual dissolution. *Vide* ch. iv. 19; xvii. 14; *Psalm* xxxix. 12; *Hos.* v. 12. *Vulg.* "Qui quasi putredo consumendus sum, et quasi vestimentum, quod comeditur a tinea."

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CHAPTER XIV.

1. Man that is born of a woman[x]

[x] Job passes as usual from the contemplation of his own misery to a general complaint concerning the mournful lot of mankind. As a consequence of his descent from woman (who is considered throughout the East as the weak half of man), man is subjected to frailness. *Vide* ch. xv. 14; xxv. 4; *Matt.* xi. 11; *Luke* vii. 28. In conformity with the Mosaic account, *Genesis* ii. 21, the oriental notion of the weakness of woman in comparison with man, sets out on the belief that she was originally formed from one of man's ribs. Hence Mohammed makes indulgence to women a duty, when he says, "If you consider the weakness of women, and treat them mercifully, so will God be gracious and merciful towards you." *Vide Koran, Sur.* 64.—The Arabic ابْنِ انْثَي answers accurately to יְלוּד אִשָּׁה. Thus says an Arabian poet:

كُلُّ ابْنِ انْثَي وَاِنْ طَالَتْ سَلَامَتُهُ

وَيَوْمًا عَلَي آلَةٍ حَدْبَاءَ مَحْمُولُ

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Lives but a short time, and is full of trembling.[y]

2. Like a flower he cometh forth, and fadeth.[z]
He flieth away like a shadow, and endureth not.[a]

3. And on him dost thou sharply[b] cast thine eyes,

---

that is, Every one who is born of woman, however long his prosperity may endure, must one day be carried forth on the bier. *Vide Caabi Ben-Sohair Carmen in laudem Muhammedis dictum. Ed. Freytag*, v. 37.

[y] Not שְׂבַע־יָמִים, but קְצַר יָמִים and שְׂבַע־רֹגֶז is man; that is, he is never, during the short span of his life, free from disquiet and anxiety.

[z] *Vide* the same image, *Psalm* xxxvii. 2; xc. 6; ciii. 15, 16; *Isaiah* xl. 6, 7. However beautifully man may flourish, he quickly withers. Whether the word יָמַל here, and in ch. xviii. 16, be derived from מָלַל, *to burn up*, or from נָמַל = נָבַל, *to wither*, the sense remains the same. It is the most simple to take the form as the *fut. kal* of נָמַל.—*Bleek* thinks differently, *in Rosenmüller's Bibl. Exeget. Repert.* B. i. p. 80; and *Psalm* xxxvii. 2; and considers it as a Chaldaic form instead of יָמַל

[a] *Vide* the same image in ch. viii. 9.

[b] The sense of close or sharp observation rests

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And bringest me into judgment with thee?[c]
4. Can a clean thing come from an unclean!
No, never![d]

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in פָּקַח עֵינַיִם, *opening the eyes upon one;* or *faisant les grands yieux.* *Vide* ch. vii. 19. This explanation seems to be agreeable to the context. To understand the expression of the gracious looking upon man by God, is quite erroneous.

[c] *Me,* who am so weak a mortal? We must put the interrog. force in the tone.

[d] מִי־יִתֵּן expresses, as usual, the optat., and must not be taken interrogatively, according to the greater number of translaters, "Quis dabit mundum ex immundo?" נָתַן, in the sense of *give,* little suits this connection. The words taken optatively have more force, and are better suited to Job's tone of mournful irony: "Oh could a clean thing only come out of an unclean!" *i. e.* "How can any thing clean be produced by one that is unclean?" And when applied to Job, "How can God deal so severely with one to whose very origin so much weakness adheres?" —We supply to יָבֹא מָדוֹר, as in *Psalm* iii. 9. —Before לֹא־אֶחָד a short pause must be understood, and יָבוֹא must be repeated. In this way the last words are more naturally connected with the first, than were we following the example of

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5. Since his days are straitly measured.
Thou hast strictly determined the number of his months;
Thou hast appointed his boundary, which he may not overstep.[e]
6. Do thou avert thine eyes from him, in order that he may rest,[f]
That he may as a hireling enjoy his day.[g]

---

old translators and the Vulgate, to render them interrogatively, and refer them to God, "Nonne tu qui solus es?"

[e] "If;" that is, "If it be so." Thus: אִם stands here for *because*, as in *Judges* xv. 7.— חֲרוּצִים יָמָיו are days of which the duration is closely measured and strictly determined, as נֶחֱרָצָה is used concerning the firmly fixed chastisement. *Isaiah* x. 23; *Dan.* ix. 27; xi. 36.

[f] *Vide* ch. vii. 19. The expression stands in agreement with verse 3. וְחָדַל *to have rest*, as 1 *Sam.* ii. 5. *Vide Psalm* xxxix. 14.

[g] In the word עַד is implied "in so far as," or "to the extent of;" that he should at least enjoy the measure of rest of an hireling, who, although vexed with heavy toil, reconciles himself to it on consideration of his reward. יוֹם is, the day to be lived through, and is not, as some suppose, a

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7. There remaineth hope for the tree; after it [is cut down
   It takes root anew,
   And its shoots have no end.[h]
8. Though its roots moulder in the earth,
   And its trunk decays in dust;

---

day of festival, or the day of death. The common Hebrew meaning of רָצָה, viz. "to have pleasure in a thing," seems to be too strong for this passage. We take it as equivalent to the Arabic رَضِيَ *contentum esse. Vide Kosegarten's Chrest. Arab.* p. 25; where it is said فقال للجارية ارضيت بذلك "And he said unto the maiden, art thou therewith content?"

[h] So much the more may a man lay claim to the peaceful enjoyment of life, since, when once he is separated from it by death, he never again returns to it.—חָלַף must here be taken in the usual Arab. meaning, "to supply another's place, to follow after." *Hiph.* "to cause to follow after," *i. e.* "to let new shoots spring up from the stump remaining after it was felled." As the Arab. اخلف signifies, "nova germina emisit arbor." *Vide Schultens in loco.* In the last hemistich, the sense of the preceding verb is more plainly expressed.

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9. It becomes green again from the vapour of the water,[i]
And brings forth branches as if it were newly planted.[k]

---

[i] This is said with equal truth and beauty, for it is not so much the humidity of the water which makes the tree fruitful, as its vapour, its scent, its exhalation; for this is signified by the Hebrew רֵיחַ, like the Arab. ريح, and also elsewhere in Hebrew, נָפַשׁ — הִפְרִיחַ "to cause to germinate," so that there is a certain volition poetically ascribed to the tree, whereby its being placed in opposition with a man is so much the more striking. *Vide Psalm* xcii. 14; and *Prov.* xiv. 11, where the verb is figuratively used. In Arab. فرح signifies, *to enjoy, to congratulate one's self.* The germinating boughs are the marks of the tree's enjoyment.

[k] קָצִיר is collect. for *branches.* *Vide Psalm* lxxx. 12. עָשָׂה is elsewhere used for the bringing forth of fruits, *vide Isaiah* v. 4, and it is here used for the branches. — In the word נָטַע we must not think of a specific difference between plants and trees, for it means in general something planted. *Vide Isaiah* v. 7. The LXX.

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10. But man dieth, he is reduced to nothing[l]:
His breath goeth forth, where is he then?
11. As the waters disappear from the sea,[m]
As the streams decay and dry up:

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have rightly rendered it ὡς νεόφυτον "ut planta recens." Some, with grammatical inelegance, take נָטַע as a verb; "As if he had been planted." *Vulg.* "Quasi cum primum plantatum est."

[l] חָלַשׁ is usually taken in the sense of the Syr. "debilitatus est;" "to be weak, frail." *J. D. Michaelis, Suppl. ad Lex Heb.* p. 801, has first and rightly compared it with the Arab. حلس *prosternere*; only we in this place must take the verb *intransit.* In "being stretched out" is implied total privation of strength, so that standing erect again is no more to be thought of. *Vide Schröder and Muntinghe, Remarks upon H. A. Schultens' Translation of Job*, p. 189; and *Gesenius Comment. on Isaiah* xiv. 12.

[m] יָם cannot stand here in its usual signification of *sea.* Some of the old translators have thus rendered it. The river Nile is called יָם in *Isaiah* xix. 5. *Vide Gesenius in loco. Vide Neh.* iii. 8; and *Jer.* li. 36, in which last place it is used for the Euphrates. Also in the Koran is the Nile called يم, *vide Sur.* xx. 39; and in

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12. So man lieth down, and riseth not again ;
Until the heavens pass away he wakeneth
And is not aroused from his sleep. [not,[n]
13. O that thou wouldest conceal me in the
realm of the dead !

Persian the word دریا *derja* is used indifferently for the sea and for that great river. *Vide Wilkens Chrestom. Pers.* p. 201. In this image, often misunderstood and considered imperfect, lies the simple meaning of utter vanishing. For the word אָזַל, which is rather Syr. than Heb., signifies *total disappearance*, as חָרַב and יָבֵשׁ together imply *thorough drying up*. But to conceive the image in its fertile beauty and truth, we must (as indeed the word שְׁבָרוֹ of the next verse requires) connect the ideas of the dried up and rugged channel of a once flowing stream or lake, with the notion of the outstretched corpse of a once living and acting man.

[n] That is, Man never awakes again ; for heaven shall endure for ever. *Vide Psalm* lxxxix. 30. It is only by means of exegetical and doctrinal subtlety, and contrary to the connection of the passage,* that the clear sense of these words can be so perverted as to imply that the poet here alludes to the future resurrection, which is to begin by the destruction of the world.

* All the Patriarchs looked for "a city that hath foundations, whose builder and maker is God."—*Translator.*

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O that thou wouldest hide me until thy
wrath be pacified ![o]
That thou wouldest set for me an appointed [time,
And then remember me ![p]
14. When a man dies, shall he live again ?[q]

---

[o] The sense is, May my abode in the gloomy and joyless realms of the dead not be eternal, but only for a time, as a consequence of the divine wrath! So that, delivered from my subterranean dungeon, I may be permitted to revisit the world, when the appointed season of punishment shall have elapsed. The words must be taken rather in connection with the complaint which Job previously uttered on account of an eternal separation from life, than as if he regarded the wished-for seclusion in the realms of the dead as a desirable shelter granted by God from the violence of his wrath, and thus more a favour than a punishment. *Vide* other and chiefly doctrinal explanations by *Schultens. in loco.* — שׁוּב joined with אַף, often occurs in the sense expressed above, *vide Isaiah* v. 25, &c. &c.

[p] A well-selected expression for, "and then bring me up from the lower world;" for separated from life, Job seems, as it were, cut off from God's remembrance.

[q] A difficulty which he starts to himself, when

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I will wait all the days of my appointed
Until I am released ![r] [warfare,

---

he reflects that he is but a man. We may rightly regard the words as a parenthesis. מוּת and חָיָה *die* and *live* are contradictory ideas. Can he that *dies live?*

[r] The two last members of the verse stand in immediate connection with verse 13. The first hemistich interrupts this connection, but it may be thus justified: While Job desired only for a time to be hidden in *Scheol*, this wish was instantly stifled by the certainty of eternal death which he had expressed. Hereupon this wish breaks forth afresh, and Job dwells with delight upon the thought of its fulfillment. — צָבָא is an imaginative expression for an involuntary and bitter endurance in the realms of the dead during a determined time, *vide* ch. vii. 1. Job conceived himself standing there like a soldier at his post, *earnestly* wishing his guard to be relieved by another. The image is excellently continued in the following, "until my change come." And thus the variously interpreted word חֲלִיפָה is clear in the sense of the image begun by צָבָא through *relieving guard*, *vide* ch. x. 17. Gesenius, in his Dictionary, has come round to this explanation already offered in the first edition. In the

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15. Then thou shalt call, and I will follow thee:
Thou wilt have a desire after the work of
thine own hands.[s]
16. Yea, my steps wilt thou now number,
And not keep watch over my trespasses:[t]

---

translation we continue faithful to the original simile, derived from military service, and neither render צָבָא *compulsory service* and *severe service*, nor חַלִּיפָה *change of destiny*. No explanation may be admitted that does not agree with the general tone of the chapter, viz. sorrow for the death of man.

[s] A noble elevated thought! God cannot suffer his own creature to perish. כָּסַף; literally *to become pale*, partly through anxious desire (*Gen.* xxxi. 30; *Psalm* xvii. 12; lxxxiv. 3), and partly through shame, (*Zeph.* ii. 1.)

[t] Thenceforward shall a connection, widely different from the present, subsist between God and me. Instead of being anxiously on the watch for every sin of Job's, he will carefully guard him against sin. God will not look after his sins, but will guard his steps towards sin. For, "to number my steps," here means to pay minute attention to them that they do not wander. Contrary to the clear connection of the passage, and not without some degree of grammatical insensibility in his

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17. My misdeeds would lie fast sealed up,[u]

comprehension of the last hemistich, does Schultens refer these words to the present time, and thus translate them: "Nam nunc gressus meos dinumeras; quod nullius est momenti; memori mente servas mihi pro peccato."

[u] The 13th ch. of *Hosea*, 12th verse, is often adduced as a parallel passage to the present. In it a similar expression, צְרוּר עָוֹן אֶפְרָיִם "the iniquity of Ephraim is bound up," has this sense, viz. The guilt of Ephraim shall not be forgotten, but its remembrance is preserved by God for due punishment. But the context of this passage requires that these words should have a signification altogether opposite. "My guilt is sealed up in a bag," means nothing else than that "my guilt is shut up for ever (for God's seal can never be broken), and it must rest to all eternity in utter oblivion;" *i. e.* "God thinks no more of my former sins." We may remember the common image of the covering of sins for their forgiveness. *Vide* the words כֹּפֶר and כִּסָּה in Dict. The poet may not have thought of a packet of sealed papers when he used the word צְרוֹר, but of a purse for money, which in the East used to be sealed. *Vide Rosenmüller's Ancient and Modern East*, iii. 335. By the sealing up of sins in a purse, is meant their total covering up or forgiveness.

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And thou wouldst cover up my sins.[v]
18. Yet the mountain sinks down and comes to nought,[w]

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[v] Concerning טָפַל, *vide Schultens in loco*, and ch. xiii. 4; but the meaning of the verb which is there given would be unsuitable here. From חָתַם in the first hemistich, we are led to expect in the word the idea of covering up, concealment. From the well-known change of the letters ב, פ, and מ, we may consider the root טָפַל in its original meaning agreeing with טָבַל, or the Arab. طمل *to immerse, to colour*. "Thou colourest over my guilt," is a strong and very appropriate expression for "thou coverest it," or "wholly forgettest it." And then the following prepos. עַל is very well explained, which usually stands after the verbs which signify *covering, drawing over*, *vide Jer.* xviii. 23.

[w] But even the firmest masses in nature must obey the inexorable law of decay. How then should man dare to hope to escape it? וְאוּלָם brings powerfully forward the suggestion which the whole of nature opposes to the remotest hope of the resuscitation of man. The verbs נָפַל and נָבַל, which possess similarity of sound and sense, are brought intentionally into opposition, to

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And the worn-out rock decays from its place.[x]

19. Stone itself is worn away by water;[y]
Its floods wash away the earth.[z]

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express the utter destruction of decay. But *wither*, or *fade away*, is here used of a mountain; an inappropriate yet highly poetical expression for its destruction, as in *Isaiah* xxxiv. 4 the same word is employed in order to express the extinction of the stars. The particip. נוֹפֵל seems to imply that the mountain may be regarded as gradually sinking to destruction.

[x] It is generally translated, "a rock is torn away from its place." But mere tearing away is too feeble an expression, for in the entire passage total destruction is expressed under various images. Hence we conceive עָתַק to have the usual Arab. and Syr. meaning of *become old*, which also occurs in *Heb.* ch. xxi. 7; *Psalm* vi. 8; and we adopt a const. prægn. A rock becomes old, and is gradually loosened from its place.

[y] שָׁחַק here expresses *total rubbing away to nothing, vanishing in dust.* Concerning the expressive position of אֲבָנִים first in the sentence, *vide Ewald in little Gramm.* 276. *To hollow out*, is too feeble an expression.

[z] סְפִיחַ *the pouring forth of water, inundation,*

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Thou bringest the hopes of man to nought;
20. Thou drivest him always, then passeth he away;[a]

---

from סָפַח or שָׁפַח, Arab. سفح *to pour forth.* — Concerning the union of the verb sing. gen. fem. תְּשַׁטְּפֵם with the so called *plur. inhum.* and the reference of the *suffix fem.* יָהּ — to the *plur. masc.* מַיִם, *vide Gesenius in Lehrgeb.* 719. — Utter destruction is expressed by the inundation of the dust of the earth. Thus שְׁטַף in *Cant.* viii. 7; *Isaiah* xxviii. 17. By *dust of the earth*, which is often translated *embankments, dykes*, we may think of the natural opposition between dry land and water; and we must not omit to remark the gradual series from mountains to rocks, from rocks to stones, and from stones to earth.

[a] And it is not enough that man should die without any hope of resuscitation; he is, in addition to this, constantly persecuted by the Supreme Being, and disfigured through sorrow, before he departs for that place where all connection with the living world must cease. תִּקְּחֵהוּ occurs in ch. xv. 24; and *Eccles.* iv. 12; and = to the Chald. תְּקַף and the Arab. تَقَفَ *to overpower.* — הֲלֹךְ *ire, abire* for *mori*, as the Syr. ܐܙܠ *exire*, and the Arab. هَلَكَ *perire.*

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Thou disfigurest his countenance, and sendest him forth.

21. His sons come to honour, and he knoweth it not;
They are despised, and he heedeth it not.[b]

22. His body feeleth pain only for itself,
And for itself only mourneth his soul.[c]

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[b] One striking trait, in particular, is admirably selected from the sad picture of one cut off by death from the life of the busy earth, viz. the utter separation of parents from children. The parent, in the banishment of the land of shades, knows not whether they fare well or ill here above. The preacher strongly expresses this entire cutting off of one who has descended to the regions of the dead from every thing that passes in this world, *Eccles.* ix. 5, 7. Other interpreters apply the words to the indifference with which parents, under the heavy pressure of calamities at the close of life, regard the fate of their children. But this thought does not appear to be so much in unison with the actual frame of Job's mind. לָמוֹ stands for לָהֶם, and the pron. of the third person for *ea.*

[c] The sense is, In the gloomy realm of the dead, he is limited to the consideration of his own misery. This is his sole employment. בָּשָׂר and נֶפֶשׁ describe the whole man.

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CHAPTER XV.

ELIPHAZ.

1. ELIPHAZ answered and said:
2. Dare a wise man offer windy notions as an answer,
   And fill his breast with the east wind?[d]
3. To demonstrate with unmeaning talk,
   And with words which profit not?[e]

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[d] *Vide* ch. viii. 2. רוּחַ, *wind*, expresses inward emptiness and nothingness, while הֶבֶל represents perishableness. Thus in *Ecclesiastes*, the expression רְעוּת רוּחַ *to catch wind*, is often used to denote striving for what is vain. *Eccles.* i. 14; ii. 11; iv. 4. In the second hemistich there is an increase of meaning; for the east wind is the most violent wind, and in the East the most destructive. *Vide Isaiah* xxvii. 8; *Jer.* xviii. 17; *Amos* iv. 9. It is here an image of empty and ruinous violence. בֶּטֶן *lower part of the body*, for breast, inward parts. *Vide* ch. xxxii. 18; *Prov.* xviii. 8; xx. 27; xxii. 18; xxv. 22.

[e] Concerning סָכָן, *vide* ch. xxii. 3.

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4. And thou destroyest all fear of God,
   And layest aside all piety?[f]
5. Yea, thine own mouth teacheth thine iniquity,
   And thou imaginest crafty speeches.[g]
6. Thine own mouth condemneth thee, and not I,

---

[f] The sense is, It is not enough that thou, as a would-be wise man, speakest vain words full of violence; thou tramplest down all religion. By *breaking*, in the Hebrew language, entire destruction is implied.—יִרְאָה, standing by itself in ch. iv. 6, already expressed religious feeling, as it manifests itself by awe of that power on which man feels that he is dependent. *Psalm* ii. 11; v. 8.—גָּרַע is, *to remove one object of sense from another, vide Isaiah* xv. 2. So strong a mode of speech is chosen to express powerfully the disrespect which Job manifests to the divine authority. To lessen the reverence due to God is too gentle a mode of expression.—שִׂיחָה is *serious thought*, in general; and here, in union with לִפְנֵי־אֵל, and placed by the side of יִרְאָה, it is *religious seriousness, devotion; vide Psalm* civ. 34.

[g] Even the sophistry of his speeches proves his own inward guilt.

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And thine own lips bear witness against thee.[h]

7. Art thou the first man that was born?
Didst thou exist before the hills?[i]

8. Didst thou give ear to the counsel of God,
And didst thou purloin wisdom?[k]

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[h] בְּ, with the verb *to testify*, means *against*. *Vide* 2 *Sam.* i. 16; *Isaiah* iii. 9; *Gesenius in Lehrgeb.* 815; *Ewald in Crit. Gramm.* 606.

[i] That is, "Art thou the wisest?"—for the more remote the antiquity, the nearer the source of eternal wisdom. In Chetib. רִאישׁוֹן stands for רִאשׁוֹן, as רֹאש for רֵאשׁ. *Vide Ewald in Crit. Gramm.* 496. Or, "Art thou thyself wisdom personified?" Wisdom boasts of existence antecedent to that of the hills, *Prov.* viii. 25, where the same expressions occur.

[k] Namely, "from the secret council of God?" Not THE wisdom; or, as Eichhorn renders it, "Hast thou sucked up all wisdom?" In בָּרַע *to throw off* (*vide* ver. 4), is implied a borrowing of a portion of wisdom, and the expression is in some measure selected by Eliphaz contemptuously; and the genuine Hebrew meaning of the word is to be preferred to the corresponding one in Arabic ـرع *sorpsit*, which Schultens has already compared.

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9. What knowest thou that we do not know?
What dost thou perceive that we are not
aware of?[l]
10. There are among us the grey-headed and
the aged;[m]
More full of years than thy fathers!
11. Are the consolations of God small with thee,
And is the word of lenity to thee valueless?[n]
12. Whither doth thy humour carry thee?
Wherefore do thine eyes roll?[o]

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[l] הוּא stands here again as neuter, as ch. xiii. 16. עִמָּנוּ *with me*; that is, I understand, am aware of it. *Vide the same Hebraism*, ch. ix. 35. *Vide Ewald Crit. Gramm.* 609.

[m] Eliphaz speaks like an Arab proud of the fulness of years of his tribe. כַּבִּיר *great, strong*, is the word here used, like the Arab. كَبِيرٌ, to express the strength or fulness of years. *Vide the proofs in Schultens in loco.* Concerning the union of the adject. כַּבִּיר with יָמִים, *vide Ewald in Crit. Gramm.* 586.

[n] Probably Eliphaz understands by תַּנְחוּמוֹת אֵל the substance of the divine revelation, which he, in ch. iv. 17 and 18, held out to Job as a consolatory reproof, and which he now, in verse 14, repeats in nearly the same words.

רָזַם or רָמַז Arab. رمز Syr. ܪܡܙ (with trans-

13. That thou always frettest thyself against God,
And scatterest words from thy mouth ?[P]

---

position of the letter ר) *innuit, indicium fecit, motis labiis, superciliis, et lingua, manu :* here the proud and passionate motion of the eyes is meant. Some Cod. have יְרַמְּזוּן. The usual image of a high look (as in *Prov.* vi. 17) for pride, is not quite suitable here. The LXX. τί ἐπήνεγκαν οἱ ὀφθαλμοί σου ; "What bring, *i. e.* wherefore wink thine eyes ?" The Chald. and Syr. retain the word. The explanation of Schultens is stiff, who compares the Arabic رَمَّ in Conj. IV. *to thunder*, and in Conj. XI. *to be angry* : "Quid pangunt, et constipant oculi tui nubes, fremitum, minas, murmura, in deum, in homines volventes." Were we to adduce this verb, we should conceive it in its most common sense, *tremble.* The conjecture of J. D. Michaelis is unnecessary, (*Vide Orient. and Exeget. Bibl.* vii. 241), as if we ought to read יְרוֹמֵם, according to an erroneous transposition of ן and ר.

[P] רוּחַ expresses the emptiness of passionate and violent speeches (*vide* ver. 2), and in like manner does the second hemistich allude to a vain farrago of words. The Vulgate translates מִלִּין *hujuscemodi sermones.* We must supply אֶל־אֵל from the preceding member of the verse.

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14. What is man that he should be clean,
And he that is born of woman that he should be guiltless ?[q]
15. Lo ! He trusteth not his holy ones,
And the heavens are not pure in his eyes :[r]
16. How then the abominable, the altogether corrupt,
The mortal, who drinketh unrighteousness like water ![s]

---

[q] Here may be a repetition of the admonition flowing immediately from divine revelation, that weak man should never dare to boast of his purity before God, the incomparably pure. In his description of man's inherent weakness, Eliphaz purposely uses the expression used in ch. xiv. 1, by Job, in order to strike him with his own weapons.

[r] The sky is the purest object which the eye can reach. Some understand by Heaven, as a parallel expression to קְדֹשִׁים, the good spirits which dwell therein. This is at least a needless supposition.

[s] Eliphaz uses the strongest expressions of abasement in relation to man's unworthiness. אַף כִּי, not to say that נִתְעָב וְנֶאְלָח could be called pure. Concerning the latter expression, which has literally, according to the Arab., the

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17. I will teach thee, give ear unto me,
    And what I have beheld will I relate unto
18. Which wise men have told, [thee:[t]
    And as handed down from their fathers
    have not concealed.[u]

---

signification of becoming acid, *vide Psalm* xiv. 3; liii. 4. "To drink unrighteousness like water," or "to saturate oneself with iniquity," seems to have been a proverbial expression. "Cave אִישׁ virum, ad Jobum, cum nonnullis restringas, quasi illius improbitas speciatim notaretur." *Schultens.*

[t] In ch. xii. 6, &c., Job maintained, in strong terms, that the lot of the wicked was the most temporally prosperous, in order to prove the incorrectness of the theory of his adversaries; according to which, a man's desert could safely be judged from his fate. Hence, in the following verses, Eliphaz strives to make the direct contrary evident, while he appeals partly to his own experience, and partly to the infallible wisdom of the fathers of old. Literally, as to that, "What I have seen וְאֲסַפֵּרָה I will declare:" so that ו commences the conclusion. חָזָה stands here, as elsewhere רָאָה, for *to make experience. Vide Eccles.* i. 16; iv. 1; vi. 1.

[u] "Not concealed," an affirmative negative for "openly taught;" because it was ancient wisdom

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19. Unto whom alone the earth was given,
And in the midst of whom no stranger ever penetrated.[v]
20. The wicked trembleth all his days;[w]
The number of years is hidden to the tyrant.[x]

---

from their fathers. The following מֵאֲבוֹתָם is easily explained by the construction, if we change the "not concealed" into "instructed."

[v] Here again Eliphaz speaks like a genuine Arab, when he boasts that his ancestors had ever inhabited their land unmixed with foreigners; and from this aboriginal purity of race, is Job's faith in the originality and value of his doctrines challenged. *Clericus* and *Eichhorn* have placed him among the Joctanides of Arabia Felix, who long dwelt there unmixed.

[w] מִתְחוֹלֵל *he trembles*, literally, *of himself*. This is in Hithpa. There is no real danger at hand which should reasonably inspire terror. "He is tormented," is the most common mode of rendering, but this is less suitable with what follows. *Grotius*, "Tota vita impius est *ἑαυτωτιμωρούμενος*." Vulg. Syr. and Arab. read מְתֻחוֹלֵל, contrary to the context. Literally, All the days of the wicked he is a trembler, *i. e.* As long as the wicked lives he trembles.

[x] And also to the pious! The second hemistich

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merely gives the reason why the wicked continually trembles; because, from the hidden nature of his end, he must fear destruction at every moment. וְ, explanatory, stands before מִסְפַּר. *Vulg.* "Et numerus annorum incertus est tyranidis ejus." The plural נִצְפְּנוּ is accommodated to the genitive שָׁנִים, while the verb is really dependent on the nominative מִסְפַּר. This construction occasionally occurs when the word in the genitive case expresses the principal idea of a sentence; as in ch. xxix. 10; xxxii. 7, &c. &c. *Vide Gesen. in Lehrgeb.* 721; *Ewald Crit. Gramm.* 642. The sense would be enfeebled, were we to follow A. and H. A. Schultens, Schröder, and Muntinghe, and, taking שָׁנִים, according to Arabic use, for "seasons of misfortune," and נִצְפְּנוּ in the meaning of θησαυρίζεσθαι, to translate thus, "A host of years of misfortune is in reserve for the tyrant." Rosenmüller and De Wette repeat in the second hemistich הִיא מְתֹחוֹלֵל, "During all the years which are appointed to him, is the wicked man tormented:" here, however, נִצְפְּנוּ לְעָרִיץ seems dull and superfluous. J. D. Michaelis sophisticates the thought, when he expresses מִסְפַּר, and translates "he reckons fearfully the years!" The tamest explanation is that according to which מִסְפַּר is taken for a little number; "Only few years are

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21. Voices of terror resound in his ears:
In time of peace, the destroyer shall come upon him.[y]
22. He believeth not in a return from darkness,[z]

---

reserved for the wicked." Thus the LXX. ἔτη δὲ ἀριθμητὰ ὀδομένα δυνάστῃ: and among the moderns Hufnagel. — עָרִיץ is He who opposes God, from עָרַץ = عرض Conj. III. *obstitit alicui*, and is thus the general mark of the most worthless. *Vide* ch. xxvii. 13; *Isa.* xiii. 11; xxv. 3; *Jer.* xx. 11; *Psalm* xxxvii. 35. *Vide* etymological explanation of the verb by *Uri*, *Appendix to Carm. Mystic. Borda*, page 60–64, where he tries to prove عرض "originem sitam esse in *fronte*, h. e. in fronte animantium, ea concurrentium atque compugnantium." But he does not duly distinguish between عرص and عرض, and adduces the latter in explanation of ch. xiii. 25.

[y] Where there is no reason to think of an attack. It is intended here to depict the anxiety of an evil conscience, which sees danger in every quarter. As here, בַּשָּׁלוֹם stands in *Dan.* viii. 25; xi. 21, 24, בְּשַׁלְוָה. *Vulg.* "Et cum pax sit, ille semper insidias suspicatur."

[z] Destruction is here conceived under the image

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And he looks anxiously towards the sword.[a]
23. He roams about in search of bread—where is it to be found?[b]

---

of night, with so much the greater propriety, that the night is oppressive to a heavy-laden conscience. לְ must be supplied before שׁוּד.

[a] These words in the second hemistich strike as being difficult. Either צָפוּי is taken for צְפוּי (as is in many manuscripts) "he is watched by terror," and here אֵלָיו occasions difficulty; or else the Pahul is taken actively, as in the Vulgate and also the Syrian, *circumspectans undique gladium.* This explanation is the one best suited both to the words and to the sense. But צָפוּ stands really for צָפוּי, where the י at the end has fallen away, as *mobile. Vide Schultens* and *Gesen. Lehrgeb.* 429. It sometimes happens that the participle passive has an active meaning; in *neuter verbs*, and also in *transitive verbs*, though more rarely; *e. g.* אֲדוּמָה *Cant.* iii. 8. This is more common in the Syr. dialect, *vide A. J. Hoffman Gramm. Syr.* 177. The wicked believes in darkness that all swords are drawn against him. The well-known "destrictus ensis cui super impia cervice pendet," is cited by Schultens.

[b] The participial construction נָדַד הוּא for the

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He knows that his day of darkness is already come.[c]

---

verb. finit. serves more strongly to personify the actual circumstances. נוּד is particularly "to run about full of anxiety," then "to fly." The radical meaning is, "to stagger," *vide* 1 *Kings* xiv. 15. Here the expression depicts anxious seeking for "bread." He dreads starvation, and would previously supply himself with nourishment. This is a poetical example of terror and great misery; as famine, in the Old Testament, stands commonly for terrible need, *e. g. Isaiah* v. 13, &c. אַיֵּה *where* (scil. לֶאֱכֹל) *is bread to be found?* The question depicts graphically a search for means of subsistence. *Eichhorn*, "He flies, and becomes the prey of the vulture." He agrees with the LXX., and takes אַיֵּה for אַיָּה *bird of prey, vulture*, καταστάκται εἰς ὄψα γυψίν. It seems unnecessary to deviate from the ordinary punctuation of the word, since it offers a very suitable sense; and the grammatical doubts of J. D. Michaelis, as to whether it must not be אַיָּיֵ, with the *suffix*, are without weight.

[c] He knows, *i. e.* he has the firm conviction that a day of misfortune from God hangs over him, is ready to break upon him. Thus יָדַע stood above, in the same way, for the sure and comfort-

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24. Trouble and anguish suddenly befall him,
And break upon him, like a king well
armed for the confusion of battle.[d]
25. For he stretched out his hand against God,
And emboldened himself against the Al-
mighty.
26. He ran against him with stretched-out [neck,[e]

---

ing consciousness of the pious, that all is well in his house, *vide* ch. v. 24, 25. Literally, "that already the day of darkness is confirmed." *Vide Prov.* iv. 18, where it is used for the full meridian height. A complete readiness is implied in the expression. *Vide* ch. xviii. 12. This idea is strengthened by the added בְּיָדוֹ, which is a true Arabic expression, and denotes a thing's full presence, so that it is as it were in the hand. *Vide* 1 *Sam.* xxi. 14. *Vide* the Arab. بين يدي *Sur.* ii. 256. *Vide Schultens in Animadvers. Philol.* 39.

[d] כִּידוֹר ἅπ. λεγ. Vulg. *prœlium.* Grotius says, "Videtur esse acies conferta, nam et Arabibus كدر est tumultus." The root كدر signifies in Conj. VI. *præceps ruit, effususque fuit in aliquem.* The simile resembles that in *Prov.* vi. 11; "Poverty comes like an armed man." כְּאִישׁ מָגֵן "A well-armed king attacks suddenly and terribly."

[e] Here the עָרִיץ is depicted as a rebel breaking

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Upon the thick bosses of his buckler.[f]
27. He covereth his face with his fatness,
And smeareth his loins with lard.[g]

---

loose against God. בְּצַוָּאר "with the neck," must mean so to run that the neck shall be peculiarly distinguished, raised aloft. Vulg. *erecto collo.* LXX. ὑψηλοῦ. Here is a lively image of a bold rebel, *vide Psalm* lxxv. 6. רוּץ is used of hostile attack, *vide Psalm* xviii. 31.

[f] The violent assaulter of heaven is here represented as a general surrounded by his troops, which, when they draw near to the walls of a besieged city, form their shields into a sort of pent-house or covering to protect their heads from the weapons hurled against them, (συναστισμός, *testudo.*) *Vide Jahn Archeol. Bib.* p. 2. b. ii. p. 407. Schultens refers to the Arab. proverb قلب له ظهر المجن "He holds the back of his shield before him," *i. e.* he rebels or strives against him.

[g] Though such a person should be for a time in circumstances of external prosperity, yet it is not of long duration; on the contrary, he is speedily overthrown by the wrath of God. The well nourished body of the reprobate is a proof of his temporal prosperity. עֲשָׂה may here be taken in the signification of *cover*, as in ch. ix. 9. "With his fat." The suffix does not stand unnecessarily

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28. He taketh his place in cities which are desolate,
In houses which are not habitable,
Which were appointed unto ruin.[h]

---

before חֶלְבּוֹ, but implies that the wicked carefully nourishes and fattens his body. — פִּימָהּ occurs no where else; but the parallel expression חֶלְבּוֹ in the first member, and the Arab. فَيْمٌ *to be fat*, give certainty to the signification as we have translated it.

[h] The wicked is taken under the collective image of a band of robbers (*vide* ver. 29, מְנֻלָּם), which plunders cities, and possesses the pillaged houses of the banished natives. יָשַׁב intrans. *to be inhabited*, as *Isaiah* xiii. 20; *Jer.* xvii. 6, 25. לַמּוֹ is a pleonastic pronominal dative strengthening the sentence, as this occurs frequently in Canticles, Proverbs, and our book. *Vide* the numerous assemblage of passages in *Gesenius Lehrgeb.* *Vide* also *Ewald in Crit. Gramm.* 624, and *little Gramm.* 283. "Which were appointed to ruin," may be regarded as an elegiac remark of the poet. — הֻתְעֲתָדוּ in the form Hithpahel, which generally has a reflex meaning, must here be regarded rather after the Aramaic form, as a passive. *Vide Gesen. Lehrgeb.* 246; *Ewald Crit. Gramm.* 206.

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29. He increaseth not his wealth, and his substance hath not stability.[1]
What he possesseth shall not spread itself over the land.[k]

---

[1] *i. e.* His prosperity mounts no higher, but (as the sequel teaches us) sinks back again. The fut. יַעֲשֵׂר must be taken with the notion of addition and increase. קוּם has here the signification, *to consist* or *endure;* as in *Amos* vii. 2, 5; 1 *Sam.* xxiv. 21; xiii. 14. תְּקוּמָה *the enduring*, *Lev.* xxvi. 37. Also in Arab. قَامَ has this meaning, especially in Conj. IV., where the well-known expression اقام الصلوة "to make a prayer constantly," is called "to pray uninterruptedly." *Vide Koran, Sur.* ii. 2.

[k] The image is taken from a plant which spreads its shoots in the ground. מִנְלָה is *acquired wealth* = مَنَال, from the root נָלָה, which, as well as נוּל, corresponds in its signification with Arab. نَالَ *to attain, to gain; vide Zohair Carm. Moallak*, v. 54. ومن هاب اسباب المنايا ينالها *He who seeks to escape from the cause of death, will be reached by it. Vide Locman*, fab. 34, where it is said, "He that has modesty and friendliness of manner (ينال من صاحبه ما يريده) obtains from his

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30. He cannot escape obscurity;
The flames consume his offspring;
He perisheth by the breath of his mouth.[1]

---

friend whatsoever he will." Schultens has already shewn, from the Arabic, the meaning of the nominative, which only occurs here. For the Heb. verb. *vide Isaiah* xxxiii. 1, and the considerations on the subject by Gesenius, in his *Comment.* 891. The older translators did not understand it, for the LXX. translated it σκιὰν, and the Vulg. *radicem suam.* The Rabbinical commentators explain it by *perfectionem.* The plural suffix to the nom. refers to the collect. of the godless crew. — נָטָה intrans. *to spread oneself out.*

[1] The images of darkness, fury, storm, and tempest are of themselves clear, and require no further explanation. There is a play of words in the repetition of the verb סוּר. He quits not the darkness—he cannot escape from it; at length he quits it, but truly not to his advantage—the storm of divine vengeance bears him away. The verb יְיֻבַּשׁ *dried up*, shews that we are to understand by this flame a sultry wind, such as is common in the East, by which the most juicy vegetables are suddenly shrivelled. פִּיו *of his mouth*, viz. of God's mouth, who, in the course of our book, is often omitted as the subject of the sentence. Thus is

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31. Let no one trust in vanity, or he will be de-
For he only exchangeth vanity.[m] [ceived,
32. He is ended before his day cometh,
And his branch shall be no more green.[n]

---

the wrath of God mentioned in *Isaiah* xi. 4, רוּחַ שְׂפָתָיו.

[m] This is to be regarded as an additional remark of Eliphaz. Mark the play of words in the repetition of שָׁוְא, which means originally *vain, empty*, and then *guilt*, as well as *misfortune*, and in the first hemistich is taken in the former, and in the second in the latter signification. For guilt we exchange misfortune, *i. e.* guilt brings on misfortune. We may imitate the play of words, when we take שָׁוְא in its original sense. תְּמוּרָה, the subject of the exchange. *Vide Levit.* xxvii. 10, 33. Before נִתְעָה the conjunct. כִּי must be supplied, although its omission brings out the thought better in its brevity, and that verb really means "to be led astray."

[n] יוֹם is here *dies supremus*, as in ch. iii. 1, *dies natalis*. So stands לֹא עֵת, ch. xxii. 16; *Eccles.* vii. 17. The explanation of תִּמָּלֵא occasions difficulty, because it is generally referred as a tert. pers. fem. gen. to a subject of the same gender. The reference of the verb to the following בַּפֹּה

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33. He shaketh like a cluster his unripe grapes,
And like the olive scattereth his blossoms.°
34. Yea, the banding together of the wicked is unfruitful,

---

is unsuitable. It would be easier to supply חַיָּתוֹ. It is in general taken *impersonaliter*, in the sense of the Latin *actum est*. *Vide* ch. iv. 5; and *Gesen. in Lehrgeb.* 797. *Ewald in Crit Gramm.* 645. The origin of the expression is the image of a measure which is filled. "His branch becomes no more green," is an image taken from a withered tree, for total decay. It refers too to the childless extinction of the godless.

° Images of incompleteness. חָמַס, of which elsewhere the meaning is usually "to use violence to one," stands here in its original meaning, "to tear loose with violence," as in *Lament.* ii. 6. בֶּסֶר *unripe grapes*, as בֹּסֶר in *Isaiah* xviii. 5. In Arab. بسر is used for unripe, but full-grown dates. As to the matter of the comparison, we might expect that he is like the cluster which shakes itself loose; but, with a livelier boldness, the poet changes the wicked himself into a vine tree which prematurely casts its fruit. The irony which describes his punishment is rendered more keen, by the loss of the unripe grapes being represented as his own act.

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And fire consumeth the tent of bribery.[p]

35. They conceive unrighteousness, and bring forth destruction,
And their body hatcheth deceit.[q]

---

[p] Every trace of the memory of the wicked is obliterated—no posterity—no dwelling left to tell the tale of his past existence! A difficulty has been started, because the נֶלְמוּד adject. masc. has been joined to the עֵדַת nom. gen. fem.; and this apparent grammatical inaccuracy is explained by the adjective according to its sense, being referred, as often is the case, to the neighbouring nom. rect. חֲנֻפָּה. But it admits of a peculiar explanation:—"Yea the banding together of the wicked is hard," *i. e.* unfruitful. Consuming by fire, expresses total destruction. The tents of bribery, are the dwellings of the unjust judges, whose punishment is often mentioned, in accordance with the moral spirit of the Old Testament, *vide Isaiah* i. 23; the abodes where treasures acquired by injustice are accumulated.

[q] An additional remark of bitter irony, in relation to the above mentioned unfruitfulness of the wicked. Their conceptions and givings of birth consist solely in excogitating evil and perpetrating wickedness. For the figurative and proverbial way of speaking, *vide Psalm* vii. 15; *Isaiah* xxxiii.

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11; lix. 4. Concerning the emphatic employment of the infin. absol. הָרֹה and יָלֹד for the verb. finit. *vide Gesen. in Lehrgeb.* 782; *Ewald in Crit. Gramm.* 589. According to the expressions in the first hemistich, we take בֶּטֶן most simply in signification of *womb*.

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CHAPTER XVI.

JOB.

1. JOB began, and said:
2. I have heard many such things—
   Miserable comforters are ye all!
3. Shall there be an end of windy words?[r]
   Or wherefore do you weary yourselves with contradiction?[s]
4. I also could speak as do ye:
   Were you in my place,
   I could come forth against you with a host of words,[t]

---

[r] Job retorts upon Eliphaz his reproach. *Vide* ch. xv. 2, 3.

[s] He particularly addresses the last of the friends, Eliphaz. For מָרַץ, *vide* ch. vi. 25. "What cause excites the friends to a contest so wearing out for themselves?" Literally, "What wearies you so that you contradict?"

[t] The image of a band marshalled for a hostile attack is the origin of אַחְבִּירָה. — The בְּ before מִלִּים has caused difficulty. It is unsuitable that it should here, as in ch. vii. 13, equally share the

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And shake my head over you.[u]

5. Also I could strengthen you with the mouth,
And the moving of my lips could give comfort![v]

---

object, as Gesenius supposes; *vide Lehrgeb.* 816, and *Schrœder Instit. Reg.* 77. However, *vide 3d edit. of the Heb. & Chald. Dict. and de Wette.* But the difficulty vanishes in the above translation. There is irony in the "with words." Literally, *array together* (a military expression), and *march out against you.* Thus const. prægn. as in *Gen.* xiv. 15, וַיֶּחָלֶק עֲלֵיהֶם "He divided himself against them," *i. e.* "He divided himself, and marched against them."

[u] The shaking of the head is a gesture of mockery, as in *Isaiah* xxxvii. 22; *Jer.* xviii. 16; *Psalm* xxii. 8; *Sirach* xiii. 7 (κινεῖν τὴν κεφαλήν); *Matt.* xxvii. 29; especially when the mocked person is in unfortunate circumstances. It is not so much a shaking as a nodding of the head. An additional gesture of mockery is pointing with the finger, *Isaiah* lviii. 9; also shaking the hand, *Zeph.* ii. 15; stamping with the feet, *Ezek.* xxv. 6. And it is worthy of remark, that all these gestures with us mean something different from what they do in the East.

[v] With bitter irony! Empty consolation is expressed by *strengthening with the mouth*, so that

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6. Though I speak,[w] my grief is not assuaged;

בְּמוֹ־כִי and בְּמוֹ־לֵב are opposed. An empty heartless address is still more strongly marked by the following נְיד שְׂפָתַי. An emphasis lies on both these expressions, which leads to the explanation given by us, and marks its superiority over that adopted by Rosenmüller, according to which the irony ceases, and Job is made to say in sober earnest, "In your place I would not have acted thus, but I would have endeavoured to comfort you with the consolations of my mouth, and to allay your suffering." But the ironical sense is more suitable with what went before. Many take נְיד *moving*, in its derived meaning of *sympathy* or *comfort*. חָשַׂךְ *to stop grief or pain*, as this verb in the following verse is also joined with כְּאֵב. The translation of "The moving of my lips," *i. e.* my empty discourse, "will he (God) stop," is less suitable.

[w] The misery of the sufferer is so greatly increased, that he knows not what he shall do. When he speaks, his pain is not assuaged; and when he is silent, his condition is no better. The futur. parag. אֶדַבְּרָה stands after אִם, as in Arab. the futur. apocop. *Vide Psalm* cxxxix. 8. And in certain cases also without אִם. *Vide* ver. 4; ch. xix. 18; xxx. 20; and *Gesenius in Lehrgeb.* p. 874.

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And though I forbear, what am I eased ?[x]
7. Ah! Already hath he made me quite weary;[y]
All my band of witnesses are struck dumb![z]

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[x] Literally, "What goes from me?" *i. e.* What portion of my suffering leaves me? The inter. in מָה, when it expresses in this case blame or doubt, is negat. The old translators rendered this inter. by *not.* e. g. *Vulg.* "non recedit a me." In Chald. and Arab. the מָה and ما is *non, nihil. Vide Cantic.* viii. 4; *Gesen. Lehrgeb.* 835; *Ewald Crit. Gramm.* 500. The interrog. in this place expresses the neg. with greater liveliness.

[y] אַךְ, either solemnly avouching, as in 1 *Sam.* xvi. 6; or perhaps as אָח *ah!* as in *Ezek.* vi. 11; xxi. 20. Subject, God.

[z] He addresses his speech immediately to God himself. The words of this hemistich are generally thus translated:—"Thou hast made desolate all my company," that is to say, "my family." But why should *family* be mentioned in this place? The עֵד in the following verse guides me to the explanation, that I should take עֲדָה in the sense of *witness,* as *Gen.* xxi. 30; that is, "those who could bear testimony to his innocence;" that is, *himself,* for alas! he had no other to witness in his favour. דָּשַׁם is *to make stiff or stupified, i. e.* through bodily pain, as in *Ezek.* iii. 16.

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8. Thou hast thrown me, thine own witness, into fetters,
And my leanness rises up against me, and boldly lies in my face.[a]

---

[a] A verse which has been variously explained. קָמַט is most frequently taken in the sense of the Syr. ܩܡܛ *corrugatus est*, and וַתִּקְמְטֵנִי לְעֵד הָיָה is translated, "And because thou hast covered me with wrinkles," *i. e.* hast made me lean and miserable; so does this serve as a witness, either of the violence of my sickness, or else (when עָלַי is supplied) against me; *i. e.* My misery testifies against me, according to the sense of the world. *Vide Vulgate*, "Rugæ meæ testimonium dicunt contra me." But קָמַט occurs in ch. xxii. 16, with a strong meaning like the Arab. قمط *to bind hand and foot*; for "to make one inactive," and also the Syrian meaning, "to wrinkle," may be ranged under the more general one, "to draw together." Hence קָמַט is also translated *constrinxit*; and the passage is rendered, "Thou hast so fettered me," *i. e.* "disabled me through pain, that it serves as a testimony against me;" when, on the whole, the same meaning as the foregoing is obtained. But the above translation seems to me to give an explanation more in accordance with the language

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9. His wrath teareth, and he pursueth me hardly:
He grindeth against me his teeth;[c]
He sharpeneth his eyes against me as an enemy.[d]

---

and sense of the passage, where the relative אֲשֶׁר must be supplied before לְעֵד, and then the words mean, "Thou hast by sickness made me incapable to bear farther testimony to my innocence. For he is struck dumb through pain. But another witness arises against him, viz. his leanness, or miserable habit of body, which his friends agreed in regarding as a just punishment of his guilt in times past. In כַּחַשׁ there is an union of both meanings, *lie* and *leanness*, which seem to express the general idea of *taking away*, *negativing* — the one spiritually, the other corporeally. The proposed explanation of this verse, and of the last hemistich of verse 7, is recommended by the beautiful connection of both verses in the simply similar conception of עֵדָה and עֵד.

[b] The image is taken from a wild beast. Thus טֹרֵף in *Hosea* vi. 1; *Psalm* l. 22.

[c] Expressing violent wrath. *Vide Lam.* ii. 16; *Psalm* xxxv. 16; xxxvii. 12; cxii. 10.

[d] Const. prægn. He sharpens his eyes, and turns them against me. The image in לָטַשׁ is

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10. They gape upon me with their mouth,[e]
They shamefully smite my cheeks,[f]
They have conspired against me.[g]
11. God hath given me a prey to the unrighteous,
And he hath cast me into the hands of the wicked.[h]

---

taken from sharpening a sword to stab a person. *Psalm* vii. 16. Thus the sense is, "Like an enemy he darts his ireful glances at me." *Vide* ch. xiii. 24.

[e] In addition to this hostile treatment from God, comes the mockery of his friends to fill the cup of his misery. Not as it is generally taken, "to eat him up like wild beasts;" but the expression, in harmony with the following hemistich, denotes contemptuous treatment.

[f] Contemptuous abuse, as in *Micah* iv. 14; *Psalm* iii. 8. Buffeting the cheeks is to be taken figuratively for the offensive speeches of his friends.

[g] הִתְמַלְּאוּ answers to the Arab. ملأ in Conj. VI. "invicem juverunt et concordarunt ac unanimes fuere aliqua in re." *Vide Schultens in loco.* The meaning of *fulfil* is the orig. *to agree wholly together one among another;* "They have all in order conspired against me."

[h] By the wicked he understands the friends

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12. I was at ease; yet he hath shaken me:
He hath seized my neck, and dashed me hence,[1]

---

persecuting him with their speeches in his sad misery. For the often occurring meaning of וְהִסְגִּיר, with the accus. and אֶל for "to give one entirely up," *vide Gesen. and Winer, and De Wette.* עַוִּיל, from the root עָוַל *impie egit*, is to be taken collect. for the often occurring עָוֶל. *Vide* ch. xxvii. 7; xxix. 17. יִרְטֵנִי stands for יְיַרְטֵנִי (contract.) from the root יָרַט, Arab. رطّ *conjecit, præcipitem dedit in exitium.* *Vide Numb.* xxii. 32. *Vide other derivations in Schultens and Rosenmüller in loco.*

[1] He who formerly enjoyed so much ease under God's protection, is now plagued terribly by the Almighty, and yet he knows himself to be guiltless! He was "at ease," in the possession of full prosperity, as he is described in the first chapter. פֹּרְפֵּר from פּוּר *pilp.* like the Arab. فرفر *agitavit.* This form of conjugation has a strengthening effect. *Vide Psalm* xxxviii. 11; *Ewald in Crit. Gramm.* 477. The image for "to add violent suffering," is well chosen to place in contrast with the antecedent ease. Thus the following פִּצְפָּץ from פּוּץ *to dash.* A similar image of violent

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And then hath he lifted me up again as a mark.[k]

13. His archers must compass me round about,
Unsparingly he cleaveth asunder my reins,
And poureth my gall upon the ground.[l]

14. He pushed me stroke upon stroke,

---

treatment from God is found in *Psalm* cii. 10. נְשָׂאתַנִי וַתַּשְׁלִיכֵנִי "Thou hast lifted me up, and cast me down."

[k] The sense is, He lets me always recover new strength, in order to be able to torment me without cessation.—מַטָּרָה = مَنْظَرَة *mark, vide* 1 *Sam.* xx. 10, *Lam.* iii. 12, follows the same image as in ch. vii. 20, taken from an enemy who takes narrow aim at his opponent, in order to strike him with his arrow.

[l] Continuation of the image begun in the foregoing hemistich. By the archers of God, we must understand the friends of Job, whose words wounded like sharp arrows. רַבִּים are *jaculatores*, not *jacula*, according to the old translators; from the root רָבַב or רָבַה; and this for רָמָה *to throw*, according to the interchange of בְּ and מְ common in Semitick dialects. *Gen.* xxi. 20; xlix. 23.—מְרֵרָה *gall* (literally, what is bitter), stands here like כָּבֵד *liver*, *Lament.* ii. 11.

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And ran upon me like a warrior.[m]

15. I have clothed my skin in a mourning garment,
And rubbed my horn in the dust.[n]

---

[m] The image is taken from storming the walls of a fortress. To this, in particular, פָּרַץ points, *vide* 2 *Kings* xiv. 13. On רוּץ, *vide* ch. xv. 26.

[n] תָּפַר relates to the putting on a hair garment of mourning. It literally means, *to sew together*, or *join close together*, to denote the tight fitting of such a dress; for the garment of mourning is tight, and is shaped like a sack with arm-holes. *Vide Jahn*, in his *Bib. Archæol.* b. ii. 165, 457. The image of the last hemistich expresses despairing grief. It is borrowed from horned cattle, which, when excited to fury, tear the earth with their horns. The horn being the symbol of power and might, is here applied to Job, to denote the humiliation of loftiness, as most interpreters have already conceived it; besides, to throw one's self in the dust, was a Hebrew mark of mourning. And thus, in the image used by Job to describe his sorrowing state, there is an union of excited despair, depicted by the fury of a wild bull, and of deep lamentation, depicted by a man's rolling himself in the dust. עוֹלֵל from עָלַל = גָּלַל is elu-

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16. My face is made red with weeping,[o]
The night of death rests upon my eyelids:[p]
17. And yet unrighteousness was not in my [hands,
And my prayer was pure![q]

---

cidated by the Arabic language, according to which it means, *ingressus est, indidi in cinerem caput meum.*

[o] The conj. pealpal חָמַרְמָר (reduplication of the two last radical letters) has a strengthening meaning, "to be very red." *Vulg.* "facies mea intumuit a fletu." The reading חֲמַרְמֶרָה has arisen from the union of the two readings חָמַרְמָרָה and חֲמַרְמְרוּ, which last seems to be taken in the text as the improved marginal reading, because פָּנִים as a nom. plu. cannot with propriety be joined to the sing. fem. חֲמַרְמָרָה (but *vide Ewald in Crit. Gramm.* 641), without an alteration being made in the consonants. And now, in reference to the וּ final of the marginal reading, the kamets under ר is changed into kibbuts.

[p] That is, My sight is darkened through many tears. It is more simply expressed in *Lament.* v. 17. חָשְׁכוּ עֵינֵינוּ.

[q] עַל is to be taken as a conjunct. as in ch. x. 17. In *Isaiah* liii. 9, it is, as here, עַל לֹא־חָמָס עָשָׂה in which place also עָשָׂה explains our בְּכַפָּי "I

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18. O Earth, cover not my blood,
And may my cry find no place of repose![r]

---

do not unrighteously." The LXX. translate literally, ἄδικον δὲ ὀυδὲν ἦν ἐν χερσί μου. The words seem to refer to ch. xi. 14. By purity of prayer is the sincerity of a religious and moral spirit described, actuated by which, Job not only committed no outward act of sin, but was in his inmost heart true and devoted to God. In like manner is it expressed in a parallel passage of the prophet, וְלֹא מִרְמָה בְּפִיו.

[r] The sense is, My undeserved suffering cannot remain concealed! Job is most deeply affected. Hence the apostrophe to the Earth. The image of the first hemistich is taken from one who is innocently smitten, and whose blood the earth refuses to drink up until he is avenged. *Vide Gen.* iv. 10, 11; *Ezek.* xxiv. 7, 8; *Isaiah* xxvi. 21; and *Gesen. in his Comment.* The Arabs say that the dew of heaven will not descend upon a spot watered with innocent blood. Thus, in a poem of *Taabbata Scharran*, it is said, "At the foot of a rock there lies one slain, on whose blood there falls no dew." (دمه ما يطل). *Vide Michaelis' Preface to Arab. Gram.* xciv., and *his Remarks on Lowth Prælec. de Sacr. Poesi Heb.* 478.

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19. Even now is my witness in heaven,
And my intercessor on high![s]

Vide 2 *Sam.* i. 21. "There is no abode for my crying," that is, "my cries must endure evermore." We must not overlook the opposition between אֶרֶץ in this verse and שָׁמַיִם in the following, according to the sense, "May my innocence be as well known to man as it is to God!" This verse is generally taken as an adjuration, "May the earth not receive my shed blood, and may my complaint not ascend to God, if I have committed any sinful act of the sort;" which adjuration would seem to be superfluous, as none of his friends had laid any such crime to Job's charge. According to our explanation, the *parallel. membr.* is better attended to; and it has a superiority, from the marked contrast with the following verse.

[s] גַּם־עַתָּה must not be overlooked. And even now, when I am so greatly misunderstood upon earth, I am persuaded that God in heaven is perfectly sensible of my innocence. שָׂהֵד *witness*, only here. In the Aramaic it is סָהֲדָא, and in Arab. شهد *to testify*. Thus says the Arab. الله يشهد علي *God is my witness*.

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20. My mockers—my friends![t]
    My weeping eye looks upwards to God:[u]
21. That he would procure justice for a man against God,
    And for the son of man against his friend![v]
22. For a few short years will speedily be ended,[w]

---

[t] What a heart-cutting contradiction!

[u] Thus God alone remains, from whom he can expect a testimony to his innocence; and for this he beseeches with touching plaintiveness.

[v] With melancholy quaintness Job says, God must support me against God! for he makes me to suffer, and he alone knows that I am innocent! —עִם in the sense of contention with any one, i. e. *against, vide Psalm* xciv. 16. מִי יָקוּם לִי עִם־מְרֵעִים Who exerts himself in my favour in a contest with the wicked? Before בֶּן־אָדָם לְ must be supplied; and לְ before רֵעֵהוּ expresses *in connection with*, or *in the direction of any one*. For other views, *vide Schultens and Rosenmüller in loco.*

[w] שְׁנוֹת מִסְפָּר *years of number*, are few years. The expression is the direct contrary to numberless. *Vide Gen.* xxxiv. 30, where מְתֵי מִסְפָּר *viri numeri* or *pauci*. *Vide Deut.* xxxiii. 6; *Ezek.* xii. 16. Also in Syriac, ܡܢܝܢ *number*, often means

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And I must traverse the road by which I shall never return.

---

few. Vide Syr. Translat. of Heb. xi. 12. But in Arabic the exact contrary obtains, and عدة *number*, signifies *many. Vide Abulfeda Vit. Mahom. edit. Gagnier*, p. 8. فقدم عدة مهن *and there came a number*; that is, *a quantity of them. Vide A. Th. Hoffman Observat. in Difficiliora V. T. loca*, part i. p. 9. In Arabic historians, it is often said in praise of a tribe, فيه العدة والشرف *it has number and nobility. Vide J. G. Eichhorn Monum. Ant. Hist. Arab.* p. 96, and *J. G. L. Kosegarten's Amr. ben Kelthum Tagleb.* p. 43. — In יְאָתְיוּ Schultens finds an Arabism; *venerunt ei tot anni*, pro: *tot annos vivendo implevit.* We must take it as an ellipse for יְאָתְיוּנִי. But Gesenius (*Thesaur. Ling. Hebr. et Chald.* p. 170) takes אָתָה = בּוֹא for *transiit*; as the Vulgate, *Ecce enim breves anni transeunt.* Concerning that unusual form of the tert. pers. plu. præt., *vide Gesenius.*

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CHAPTER XVII.

1. THE strength of my life is already wasted,[x]
   The light of my day is extinguished,[y]
   The grave alone remains for me!
2. Had I only not to endure mockery!
   In the midst of their contentions I would
   remain quiet.[z]

---

[x] חָבַל *to be broken, destroyed. Vide Isaiah* x. 27, and *Gesenius on it; Prov.* xiii. 13. Others, as Eichhorn, render it, "my breath stinks," because this was one of the unpleasant consequences of Elephantiasis. In the three divisions of the verse, Job's shortness of breath and weakness are expressed.

[y] Life is compared to an expiring light. זְעָךְ stands for the more usual דָּעַךְ, so that here the genuine Hebrew style stands instead of the Aramaic.

[z] The sense is, It is only the mockery of friends which so greatly moves me; I would take their strife with perfect indifference. אִם־לֹא is usually taken interrog. "Must not I allow myself to be

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3. Testify for me:[a] put me in surety with thee;

---

mocked?" But the proposed translation seems to be more emphatic. "The eye tarries all night," is a figurative expression for "having undisturbed repose," taken from the state of sleep by night. Their mere strife would leave me perfect repose. This expression seems to have been selected to mark repose, in opposition to ch. xvi. 20, where it is said, that the weeping eye of Job turned upwards to God, on account of the mocking of the sufferer by his friends. *Vide Ewald Crit. Gramm.* 605. — מָרָה answers to the Arab. مَرِيَ in the meaning, "contumaciter alicui resistere, contendere disputando." The Dagesh in the מ of the infin. Hiph. הַמְרוֹתָם is the Euphonic, which sometimes stands in the second consonant of a compound syl. after a short vowel, to mark more clearly the sharpening of the syl. *Vide* various examples in alphabet. order in *Gesen. Lehrgeb.* 87.

[a] Hence must the wish grow in him, that God would testify his innocence, since his friends calumniate him with such blamable severity. שִׂימָה ellip. scil. עֵרָבוֹן (ἀρραβών) *pignus*, from the following verb עָרַב *to stand security*. Thus the Arabians use وضع *posuit*, of a signification similar to the

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Who else could be my security?[b]

4. For thou hast excluded their senses from understanding;
   Therefore exalt them not in battle![c]
5. Thus would one himself deliver up his friend;[d]

Hebrew שִׂים *(scil.* עֵרָבוֹן *pignus)*, especially in the 3d conj. *Vide* a great collection of such ellipses in *Gesenius Lehrgeb.* 851.

[b] Literally, "Who else then could strike hands with me?" The Hebrew strikes the hand of him for whom he is security. *Vide Prov.* vi. 1; and *J. D. Michaelis Mosaic Law*, part iii. 72. In the Niphal יִתָּקַע is implied the passiveness and surrender of a surety to another.

[c] Literally, "Therefore exalt not," *i. e.* "them," so that the suffix is to be supplied from the preceding hemistich, as this is occasionally wanting as an accus. after the verb. *Vide* ch. xxii. 29; *Joel* i. 7; *Heb.* iii. 2. *Vide Gesen. Lehrgeb.* 734. "Exalt," means here "allow to conquer."

[d] לְחֵלֶק, literally, *as a share*, viz. in the spoil, as *Gen.* xiv. 24. The meaning is, Each one of the friends shews himself, in his speeches against me, to be such an one (יַגִּיד *distr.*) as that it might be believed of him, that in certain circumstances

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Yet the eyes of his children must languish.[e]
6. He hath placed me as a byeword to entire nations,[f]

---

he would turn against me as my bitterest foe, and deliver me up (in war, for instance) to my enemy as a prey.

[e] A religious addition, flowing immediately from a faithful soul, expressive of conviction that such false conduct towards friends would be avenged upon the sinner's children. Concerning the figurative expression of the languishing of the eyes, *vide* ch. xi. 20.

[f] מָשָׁל. The infinitive for the elsewhere usual nominative form, used here with the same meaning as the Latin *fabula*. Thus *Deut.* xxviii. 37; 1 *Kings* ix. 7; *Psalm* xliv. 15; lxix. 12; *Jer.* xxiv. 9; *Micah* ii. 4; *Hab.* ii. 6. We could not translate it, *by satirical poem*, as *Isaiah* xiv. 4. The *Vulgate* renders it correctly, "In proverbium vulgi." The sense is, Job is, as it were, a generic name for a being worthy of execration, in so much as he appears to be laden with the most fearful divine punishment. The name Job is equivalent to all that is bad. In the following hemistich, his fear of becoming, in this sense, מָשָׁל is expressed. Some expositors have erroneously made a difficulty about taking the Almighty himself as the

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That I should become an object of disgust.[g]

---

subject of הִצִּינַנִי, and refer it to the friends; so that, according to J. D. Michaelis, we should even point the plu. הִצִּינֻנִי. But Schultens has already rightly remarked, "Solet noster honoris causa Dei nomen subticere, ubi aliquid dirius sibi inflictum conqueritur."

[g] תֹּפֶת *something at which one spits.* Root תּוּף, which did not occur in old Hebrew, but occurs in the Hebrew of the Talmud, in Chald. and Ethiop. It seems to express the natural sound of spitting. The Arabic تَفَّفَ "detestatus exspuendo," agrees perfectly with it. The Arabians, in order to express their disgust at any thing hateful, say تُفًّا, *i. e.* "fie upon thee." According to the Arabic proverb عَيْنِي فِيهِ وَتُفًّا عَلَيْهِ "My eye rests on it (wishes it), and yet I feel disgust at it." *Vide J. Chr. Kallius Arabum Philos. Popular.* p. 131.— תֹּפֶת agrees in meaning with ῥακὰ of *St. Matt.* v. 22, from ܪܩ; *spuit, conspuit, sputatilicum,* καταπτυστὸν. The old expositors commonly take תֹּפֶת for תֹּף "tympanum," and translate the passage, "I am become a muffled drum;" which either means, I am become an open object of ridicule (literally,

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7. My eye is dim with grief,[h]
And all my limbs are like a shadow.[i]

---

an instrument on which they strike), thus *e. g. Grotius;* or else stands in a good sense, "I was formerly highly *fêté* (a fit subject for rejoicing, accompanied by bands of music, with reference to 1 *Sam.* xviii. 16), thus *e. g. Coccejus.* But besides the very artificial explanation which arises from this view of תֹּפֶת, the following לְפָנַי does not rightly suit it. This signifies, "in the face," and when in connection with תֹּפֶת, "abominatio despuenda in faciem." *Vide Num.* xii. 14. LXX., γέλως δὲ ἀυτοῖς ἀπέζην. The Vulgate renders the disputed word by *exemplum*, and perhaps had some reference to מוֹפֵת.

[h] The exhaustion of the mind shews itself, especially in the sunken eyes, and their feeble expression. *Vide Psalm* vi. 8; xxxi. 10, in both of which places וַתִּכְהֶ stands instead of עָשְׁשָׁה, in the same meaning. כָּהָה is used in *Gen.* xxvii. 1; *Deut.* xxxiv. 7; *Zech.* xi. 17, for the dimness of the eye, in consequence of advanced age.

[i] Image of leanness and pining away. יְצֻרִים ἅπ. λεγ.; literally, *formata*, figures, and since the body is the subject, the individual limbs which appear as peculiar forms of the body. The word is rightly

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8. Upright men will regard this with horror,
And the righteous will be irritated because of the wicked.[k]

---

selected in opposition to צֵל "shadow," which presents the appearance of a figure without solid formation. The Vulgate rightly translated, "et membra mea." Schultens *in loco* collects examples, chiefly from Greek and Arabic authors, to illustrate the image of the shadowy form of Job. Thus Æschylus speaks of the σκιὰ of Œdipus after he had become blind, where the scholiast remarks, τυφλωθείς, εἴδωλον εἶναι ἐδόκει, καὶ οὐ τέλειος ἄνθρωπος. And in like manner, *Hariri* (consessus 32d), where a weary wanderer is called ظل.

[k] The sense is, Pious persons will shudder because of the example of unmerited suffering exhibited by me, and hence they will naturally feel aggrieved on account of the comfort and tranquillity enjoyed by the wicked. In the case of יִשֹּׁמּוּ, *vide* above ch. xvi. 7. יִתְעָרֵר from עוּר "to arouse," literally, "semet facit effervescere." For the manifold use of the verb עוּר, *vide Schroeder Observat. Select. ad Orig. Heb.* p. 18–37. Vulg. *suscitabitur*. LXX., ὅπως δὲ ἐπὶ παρανόμῳ ἐπαναστήσῃ. No translation can be more unfortunate than that of J. D. Michaelis, "And the innocent will envy the deniers of God." For there is a

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9. Yet the righteous holdeth firmly on his way,
And he whose hands are pure ever increaseth his strength.[1]

---

great difference between the feeling of envy, and a wounded sense of justice on the part of the upright, when they remark the sinner's prosperity.

[1] A dictum of the highest ethical importance and value, which may preserve from misinterpretation the passage immediately preceding. The strength of pure moral principle is heightened by misfortune, and blesses with such a reward, that he who has once been crowned by it with victory, preserves it for ever as his most sacred treasure. So will the pious, when they behold suffering Job, make no mistake as to their line of conduct, but from his example derive fresh courage for perseverance in virtue. The strength of these noble sentiments is weakened, if we follow Schultens, and give an admonitory sense to the words: "Et retentet justus viam suam; purusque manuum addat fortitudinem." The expressions אָחַז and דּוֹחֵיף אֹמֶץ are perhaps borrowed from the warrior who during an action acquires new courage. Thus, for instance, אָחַז צִנָּה *to bear a shield*, 2 *Chron.* xxv. 5. *Isa.* xl. 31, יַחֲלִיפוּ כֹחַ, used of the pious, answers to יֹסִיף אֹמֶץ; and the whole passage reminds us of that which we are now considering.

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10. Though you should all now advance,
    I shall find among you no wise man![m]
11. My days are over,
    All my thoughts are broken off,[n]
    The ancient possession of my heart![o]

---

[m] After a pause, Job turns to the friends — If they have any thing further to advance, let them recommence their speech, though he doubts if they will be able to convince him. Above all, let them abstain from teasing him with empty consolation on the subject of the restoration of his health and prosperity! His whole being has now shaken itself free from life, and he has no longer any other wish than to descend quietly into the land of shades and darkness. We must remark in אֵלַי כֻּלָּם the paronomasia, which is lost in the translation, and also the *nom. absol.*, which is placed with emphasis. "Only come back," *i. e.* "advance again with your speech against me."

[n] The sense is, The sufferer has no longer any thing in common with external life. The image seems to be derived from a weaver's stool, from which the drawn-off threads are cut.

[o] The sense is, My feelings are desolated and hardened, — a highly poetic expression. מוֹרָשַׁי לִבָּבִי *the inheritance*, the inherited possessions of my heart (*scil.* נִתָּקוּ) are torn away; *i. e.* All the

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12. Night would they change into day,
And light should cheer before darkness![p]
13. If I wait for the realm of the dead as my dwelling,[q]
And spread my couch in the darkness,
14. And say to the pit, Thou art my father!
And to corruption, My mother and sister![r]

---

feelings which I once nourished, my fairest hopes, are all violently overthrown by immoderate grief. In זְמוֹת and לֵב lies the opposition between *understanding* and *heart*, so that both expressions together describe the entire internal life or feelings. His understanding is blunted, and his feelings are frozen.

[p] The sense is, The friends (for these must be taken as the subject of the verb) would attempt to persuade me of the change of my misery into joy, which is impossible. Light, *i. e.* joy and new prosperity should be near, even when the darkness of death is on the approach. This seems the simple and clear explanation of these words, which have been regarded by commentators as dark, and have been variously interpreted. *Vide Rosenmüller in loco.*

[q] בֵּיתִי taken in apposition with שְׁאוֹל.

[r] Expression of the most intimate kindness. *Vide* ch. xxx. 29; *Prov.* vii. 4; xviii. 9.

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15. Where then remaineth my hope?
    My hope — who shall see it fulfilled?[s]
16. It descends to the wastes of the dead;[t]
    There do we rest together in the dust.[u]

---

[s] *Viz.* The hope of restoration of health and prosperity. The וְ before אַיֵּה forms the conclusion.

[t] The sense is, His hopes accompany him to the grave. בַּדִּים *solitudines;* known in the sing. in לְבַד *seorsim.* The translation *bar* is without philological ground. יָרַד, as a verb of *coming to a place,* stands with the accusative, as הָלַךְ, ch. xxiii. 8; בּוֹא and שׁוּב, *Jos.* vi. 11, 14. — The plural תִּרְדֶּנָה stands with תִּקְוָתִי, because the *hope* is to be taken collectively. Several expositors, as Coccejus, think that the plural form is used, because that of the future תִּקְטֹלְנָה is often put for the singular. *Vide Gesen. in Lehrgeb.* 800.

[u] We must not overlook the play of words in יַחַד and נָחַת. The latter stands thus as a substantive, *Eccles.* iv. 6; vi. 5. The sense is, The body of man, like his hopes, crumble into dust, *i. e. nothing.* There is contained in the word *rest* a bitter significancy, that the ever-enduring hopes of man only tend to make his life uneasy.

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CHAPTER XVIII.

BILDAD.

1. BILDAD the Shuhite began, and spake:
2. When wilt thou make an end of words?[v]

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[v] Bildad advances violently and arrogantly against Job, full of displeasure on account of the empty speeches of his associates, and ascribing to himself a deep and cutting wisdom. He first addresses the latter.—קִנְּצִי for קְצִי, while, according to Chaldaic usage, Dag. forte is resolved in Nun. *Vide Dan.* iv. 9. *Vide J. D. Michaelis Gramm. Chald.* 16; *G. D. Winer Gramm. of Bibl. and Targ. Chald.* 19; *Gesen. Lehrgeb.* 134. The LXX. translate according to this acceptation. Vulg. Chald. Ewald thinks otherwise, in *Crit. Gramm.* 67.—*Words* stand emphatically for *empty speeches.* The following בִּין forms the opposition. The citation of the Arab. قنص *to hunt*, is bold, which is adopted by Castell, Schultens, Michaelis, Hufnagel, &c. &c.; according to which, مقنص *noose* or *snare*, is made to tally with our Hebrew noun,

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First come to reason, and then let us speak!
3. Why should we be accounted as beasts,
And appear stubborn before thee?*

---

and we should translate either, "How long will you lay snares in your words?" or else, "How long will you hunt after words?" A still bolder and worse suggestion is that of Reiske, viz. to read קוֹצִים, and to translate, "How long will you lay thorns in your words?" *i. e.* "utter sharp speeches." From the following verse it is plain that the friends are addressed.

* Like cattle, *i. e.* "stupid;" a strong expression like that in *Isaiah* i. 3, wherein the Jewish people are likened by the prophet to oxen and asses. Why will you shew yourselves mutually to one another as without understanding? טָמֵה we take most suitably for טָמַם and טוּם, or the, in Hebrew, more customary אָטַם, *to stop, to close up,* as we say, *to nail up,* as this strong expression corresponds with the image used in the first hemistich to mark stupidity. The translation of the Chald. טְמַעְנָא, which the Latin interpret. makes "*absconditi sumus,*" points to a comparison with the Hebrew טָמַן, yet the force of the *concealment, i. e.* the *immersion,* probably agrees with the Vulg. *sordemus,* which takes טָמֵה for טָמֵא *unclean.* Thus most

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4. O thou who in wrath dost tear thyself,
Shall the earth become desolate because of thee,[x]

translators make it, "Why should we seem unclean, *i. e.* vile in your sight?" But the idea of stopping up, or stubbornness, is more closely connected with the parallelism. A comparison with *Levit.* xi. 43, cannot oblige us to adopt the usual explanation of the passage, for in it the connection is totally different. And if טָמְאָה stands for טָמְאוּ there, wherefore should it not here stand for טָמְמוּ or טָמּוּ?

[x] Next turning to Job, he addresses him with violent expressions. *Vide* ch. v. 2. In the address, the third person stands for the second, as in *Obad.* 3. The words *on thy account*, or *because of thee*, are very bitter, according to their true meaning. Wert thou not punished as thou art, and as thou art unwilling to bear, the course of heavenly justice would be made to yield; and hence the eternal order of the universe being once disturbed, a hundred other cases similar to thine would demand like indulgence, and the world would become a prey to desolation through unavenged wickedness. Thus Bildad reckons it as a fixed point that Job has been a dreadful sinner. *Vide* ch. viii. 3. עָזַב stands in Niph. for *depopulated, desolated*. *Vide Isaiah* vii. 16.

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Or the rock be hurled from its place?[y]
5. Yea, the light of the wicked is extinguished,[z]
And the flame of his fire shineth not.[a]
6. The light darkeneth in his tent,
And his lamp above him is put out.[b]

---

[y] The sense is, Shall that which stands firm depart from its order? *Vide* ch. xiv. 18, where the same words צוּר יֶעְתַּק מִמְּקוֹמוֹ occur, but in a different sense.

[z] According to the unalterable decree of Heaven, the godless must go to ruin. The unrighteous, who rejoices in his prosperity, is at length plunged into ruin. *Vide* ch. xxi. 7, where נֵר *light*, stands instead of אוֹר. Thus *Prov.* xiii. 9; xxiv. 20.

[a] Sense, His dwelling is dark, without a ray of light even from a lamp. All dark and desolate! The ἁπ. λεγ. שָׁבִיב is more usual in Chald. שָׁבַב = شَبَّ is *to set on fire*, but does not occur in the Old Testament.

[b] The same idea of the former verse is repeated, to depict strongly the image of the darkening of the house of the wicked. — נֵר is the lamp which, in the East, is fastened to the chamber roof, and lightens it from above. In order fully to understand the image, we must consider that in Palestine, rich in oil, the lamp probably burns through

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7. His vigorous steps are straitened,[c]
   And his own counsel overthroweth him.
8. Yea, his own feet lead him into the snare,
   And he guideth himself into the net.[d]

---

the entire night, as it now does in Egypt and at Aleppo. *Vide Jahn's Bibl. Archæol.* part I. b. i. 258. An Arabic proverb applies the same image to the righteous, viz. that the rays of their sun are never obscured; وسراج الحق لا يطفي "The light of righteousness is never extinguished." *Vide Schultens' Elnawabig*, 70; and *Psalm* xviii. 29.

[c] Sturdy and extended steps characterize robust health, and in this place figuratively mark an activity depending upon one's own volition. *Vide Prov.* iv. 12; and *Schultens in loco*, who has assembled parallel passages from the Arabic poets.

[d] The usual translation, "He walketh upon a snare," is unsuitable. We must attend to the force of Hithpahel יִתְהַלֶּךְ "he lets himself go."—שְׁבָכָה the rare word for רֶשֶׁת, corresponds with the Arabic شَبَكَة *rete*, from root شَبَكَ *permiscuit, immisit rem unam alteri*: II. *plexuit.* The manuscripts partially differ, and the versions are not in accordance. Thus a *Cod.* in *De Rossi* reads רֶשֶׁת "the net is sent over his feet." Thus another reads כְּרֶשֶׁת "as a net." Instead of בִּרְגְלָיו, several

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9. The trap catcheth his heel,
   And the noose holdeth him fast.[e]
10. His snare lieth hidden on the ground,
   And his net is on his way.
11. Surrounding terrors befall him,
   And pursue his footsteps.[f]

Cod. in *Kenn.* and *De Rossi* read רַגְלָיו, and the *Vulgate* translates the passive שְׁלַח as if it were active שָׁלַח *immisit*, as also *Houbigant.*

[e] צַמִּים, corresponding to פַּח of the preceding hemistich, is certainly *laqueus.* The root is found in Arabic ضم *ligavit.* Literally, the noose attaches itself firmly to him.

[f] בַּלָּהוֹת *terror*, occurs several times in this book, viz. in ver. 14 of this chapter, and in ch. xxiv. 17; xxvii. 20; xxx. 15. Vulg. *formidines.* Jarchi thinks these terro rsrelate to demons who torment the wicked, or, in other words, furies. But the terror is confined to his own breast, excited through evil conscience. דְּפִין *to pursue*, or *hunt, vide Ezek.* xxxiv. 21; *Jer.* xviii. 17; *Hab.* iii. 14. The expression is borrowed from a conqueror, who, in pursuit, scatters the enemy. לְרַגְלָיו, as *Hab.* iii. 5; and 1 *Sam.* xxv. 42. לְרַגְלָהּ *immediately after his feet.*

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12. The strength of his life shall be consumed
with hunger,
And destruction standeth by his side ready
prepared.[s]

---

[s] The expression is short, and poetically bold. יְהִי רָעָב אֹנוֹ *His strength is hungry!* The *Vulg.* translates correctly, "fame attenuabitur robur ejus." The other old translators differ considerably from each other with regard to this passage, which has caused much difficulty to commentators, who have been unable to reconcile themselves to the boldness of the expression, which is, however, by no means unintelligible. The LXX. pass over the first member of the verse. The Chald. translation is worthy of remark, בִּירֵ בוּכְרֵיהּ "His first-born son shall hunger." It takes אוֹן in its first acceptation of generative power, and for the more determinate רֵאשִׁית אוֹן, probably with reference to *Gen.* xlix. 3; and *Deut.* xxi. 17. Also this acceptation has been followed by J. D. Michaelis. If we press this original meaning of אוֹן, we may perhaps discover in the words the imprecation of unfruitfulness. The conjecture of Houbigant and Reiske (to prefix to אֹנוֹ a בְּ *præf.*) is philologically harsh, and renders the sense tame, "Erit famelicus in media potentia sua." Schultens translates it most artificially, "cavo ventre

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13. He shall devour the members of his own skin:
The first-born of death shall consume his limbs.[h]

---

famelicus erit dolor ejus," when he takes אוֹן for *pain*, as in *Gen.* xxxv. 18; and in the word רָעֵב appropriates the meaning of the Arab. رغب "cavo ventre præditum esse." "Ready prepared by his side, *i. e.* quite near him to destroy him." אֵיד is, as Mercerus rightly reminds us, "a very great misfortune." *Vide* ch. xxi. 30; xxxi. 23; *Jer.* xlviii. 16; *Prov.* i. 26; xvii. 5; and *Schultens in loco.* Concerning נָכוֹן, *vide Prov.* xix. 29. The physical meaning of צֶלַע can no longer be brought forward, as, for instance, Schultens informs us, that among Arabic poets a great misfortune is called صفلة *striking the ribs*, and translates thus: "Et grave exitium, paratum est costæ ei infringendæ."

[h] Thus it is destined by Almighty will. Famine and pestilence devour him. The first member of the verse represents the fearful image of a man raging with hunger, who devours his own body. And by the first-born of death, in the second member of the verse, we must understand a desolating malady, a plague. בְּכוֹר מָוֶת is a personification

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14. That on which he trusted shall be torn
from his tent,[1]
And slowly thou bearest him to the king
of terrors.[k]

---

of it, full of poetical horror. As among the Hebrews the first-born held the most important place among sons, בְּכוֹר marks figuratively that which is most perfect of its kind. *Vide Deut.* v. 33, 17; *Isaiah* xiv. 30; and *Gesenius Comment.* By the Arabians fever is called بنت المنية "daughter of death." *Vide Golius Dict.* 331.—בַּדִּים are literally *dismemberings*, as of a *tree*, *i. e.* its *branches*; or of a *body*, *i. e.* its *members*, in so far as the whole body may be compared to a tree. *Vide* ch. xli. 4. In Arabic, on the other hand, اوصال means the *members of the body*, from وصل *to unite together*. *Vide Grangeret de Lagrange Anthologie Arabe*, 105.

[1] מִבְטַח means every thing on which the father of a family builds his domestic happiness, children, fortune, &c. &c. perhaps spoken in reference to that loss with which Job's misfortunes began. By יִנָּתֵק is expressed the sudden bereavement.

[k] צָעַד means elsewhere *to stride slowly, solemnly*. This word appears to be selected in Hiphil, with a view to express the idea that the godless has a fearful death before his eyes, for a length of time,

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15. Thou dwellest in his tent, because it is his no longer.[1]

---

by way of punishment, and is at length gradually taken by it. This again corresponds with Job's case. We take the second person of the verb as an address to God, which change of the subject and the person does not seem extraordinary in an oriental writer. The "king of terrors" certainly means death, although we are not to take this as a mythological representation of a ruler of the lower world, like Pluto. *Vide Virg. Æneid.* vi. 106; *Ovid Metamor.* v. 359. Schultens and Gesenius translate, "Terrors follow him like a king," or victorious general, so that לְ before מֶלֶךְ expresses comparison, as ch. xxxix. 16. Thus the Vulgate, "Et calcet super eum quasi rex interitus." Hence a *Cod.* in *De Rossi* reads כְּמֶלֶךְ. The explanation which I have selected is more in accordance both with grammar and poetical simplicity. The common explanation entirely overlooks the special meaning of צָעַד, and, moreover, gives a prosaic sense. "It leads him," (scil. זֹאת this, or the second person of the verb תַּצְעִידֵהוּ taken as neuter.)

[1] Thou dwellest. Not he, therefore another. An indeterminate person is addressed. Many supply with תִּשְׁכֹּן, taken as a third person, בַּלָּהּ

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And brimstone shall be scattered upon his
dwelling.[m]
16. His roots are dried up from beneath,
And his branches wither from above.[n]

---

terror, from the last word of the preceding verse, or even the plural. But the explanation which I have selected seems more simple, and more suitable, on account of the following מִבְּלִי־לוֹ.

[m] But even the abode of the wicked shall not endure; the wrath of heaven destroys his dwelling. Sodom and Gomorrah were overwhelmed with rain of fire and brimstone from the clouds, *vide Gen.* xix. 24; and perhaps Bildad here alludes to the ruin of that city of crime, and at the same time speaks in reference to the fate of Job. *Vide* ch. i. 16. The idea of some expositors is quite untenable, who refer it to the lustration of a house by means of sulphur smoke. *Vide Rosenmüller's Ancient and Modern East*, iii. 337.

[n] The whole trunk perishes, the roots dry up, and the branches wither. The race of the godless is to be understood by this figure of a tree, for both himself and his dwelling are supposed already to have perished; next comes the turn of destruction to the posterity, who keep his name in remembrance. They also must be rooted out, in order that no trace may remain of the existence of the enemy of God.

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17. His remembrance vanisheth from the land,
And his name remaineth not in the meadow.[o]
18. He is expunged from the light into darkness,
And is driven away from the earth.[p]
19. Neither son nor grandson continue of his race.[q]

---

[o] The very thought of his name shall be forgotten, in order that nothing more may exist of the wicked. — אָבַד, with מִן following, stands as a pass. verb, as many neut. receive a passive sense, and may be passively construed. *Vide Gesen. Lehrgeb.* 822. חוּץ here parallel to אֶרֶץ, as ch. v. 10, חוּצוֹת, and is here, as well as there, *meadows*. The expression, like many others, implies ideas of a nomade life. The shepherds upon the meadows no more even mention the name of the departed.

[p] *They* push, hunt him away, i. e. *one, any one,* which is to be taken passively. The sense is, that he is entirely annihilated with violence. This verse, like the following, abridges the more minute description of the destruction of the godless, which occurs in the preceding one. Light, darkness — *i. e.* existence, non-existence — life, death.

[q] נִין וְנֶכֶד, thus united (*vide Gen.* xxi. 23;

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And no shoot remaineth in his dwelling.

20. Those in the west shall be amazed at his day,
And the dwellers in the east shall be seized with terror.[r]

21. Yea, such is the fate of the sinner's dwelling,
And the abode of him who careth not for God![s]

Isaiah xiv. 22), mark, according to the clear connection of the passage, *posterity;* but the second word, at least, is etymologically obscure. Of נִין there is a root, viz. נוּן, to be found in *Psalm* lxxii. 17, and thus the signification *Soboles* may be easily demonstrated from the first word. But נֶכֶד is altogether uncertain. Gesenius, in *Isaiah* xiv. 22, explains it as being *generation*, from the Ethiopic root.

[r] His day is the day of ruin breaking over him, *vide Obad.* 12. Inhabitants of the west and east; literally, those behind and before (*vide* אָחוֹר and קֶדֶם, *Zech.* xiv. 8), for all people. Others understand by אַחֲרֹנִים *the posterity*, and by קַדְמֹנִים *the cotemporaries of the wicked.* Literally, Horror seizes the inhabitants of the East, as ch. xxi. 6; *Isaiah* xiii. 8, in the same case. נָשַׁם Niph. from שָׁמֵם *to feel horror*, as in *Jer.* iv. 9.

[s] *Vide* ch. viii. 22. The stat. constr. מְקוֹם

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stands on account of the omitted relative, which must be considered as containing the genitive of the demonstrat. זֶה. *Vide Ewald Crit. Gramm.* 577. לֹא־יְדַע אֵל, as in 1 *Sam.* ii. 12. *Vide Psalm* ix. 11; xxxvi. 11.

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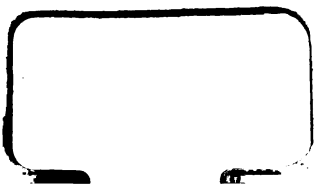

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